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A SYMPOSIUM

ON THE VALUE OF HUMANISTIC, PARTICULARLY CLASSICAL,
STUDIES: THE CLASSICS AND THE NEW EDUCATION¹

I. THE CLASSICS IN EUROPEAN EDUCATION

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The ancient classics, the literature of Greece and Rome, were regarded as a vital constituent of education from the moment when they were produced. Studied with devotion as the immortal memorials of a great past, they have led, when rightly followed, to new and high achievement in the present. With this consideration as a clue, let us travel on as briskly as the moments at our disposal require down the centuries of European history.

I know not what Homer studied when he went to school—for may we not, encouraged by recent discussions, not only think of Homer in personal terms, but even boldly picture him as a schoolboy once upon a time?—I know not what Homer studied;

¹ Part of the program of the Michigan Schoolmasters' Club at Ann Arbor, Michigan, March 31, 1910. Through the kind assistance of the Board of Regents of the University of Michigan it has been possible to secure some reprints of this symposium for distribution. Those desiring a copy may address (inclosing a two-cent stamp for postage) Mr. Louis P. Jocelyn, secretary Michigan Schoolmasters' Club, South Division Street, Ann Arbor, Michigan.

The previous symposiums of this series were as follows:

I. "The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Medicine and Engineering," published in the *School Review*, XIV (1906), 389-414; translated into German by Professor Von

but everybody knows that Homer was part and parcel of the education of a great age that came after him, the age of Periclean Greece. In that age, moreover, we see that twofold impulse of the human spirit which the study of classical literature normally inspires—reverence for the past, and the passionate desire to act worthily in the present. Aeschylus, who described his dramas as mere slices from the Homeric feast, prepared for his own times, as Herder remarked, another kind of banquet. The Alexandrian Age, which created canonical lists of the best authors, among whom Aeschylus now took his place, was also an age of startling innovations in philosophy and politics; in literature, much pondering of Homer led, not to remote and archaistic fancies, but to the translation of heroic types into contemporary terms. Then came the Romans, not an alien race with a hybrid culture, save in the sense that all culture is hybrid, but creators of another great period in the development of antiquity, a period less novel in the invention of literary forms, but fertile and to the highest degree original in the adaptation of the old. Rome's innovations in human history are conspicuous enough; they followed naturally from a loyal consecration to the past. Beginning with a devotion to their own heroic past, they connected this past deliberately with the glories of Greek literature and history, when once that potent influence had made its presence felt. Think for a moment of these typical Romans, and the double outlook on the past and on the present, conspicuous in

Arnim, of the University of Vienna, and published, with an introduction by Dr. S. Frankfurter, under the title of "Der Wert des Humanismus, insbesondere der klassischen Studien als Vorbereitung für das Stadium der Medizin und der Ingenieurkunde vom Standpunkte der Berufe" (4. Heft, Mitteilungen des Vereins der Freunde des humanistischen Gymnasiums, Vienna and Leipzig, 1907).

II. "The Value of Humanistic Studies as a Preparation for the Study of Law," *School Review*, XV (1907), 409-35.

III. "The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Profession," *School Review*, XVI (1908), 370-90, 533-37, and 561-79.

IV. "The Value of Humanistic, Particularly Classical, Studies as a Training for Men of Affairs," *School Review*, XVII (1909), 369-403.

A few reprints of Nos. III and IV are still to be had. The reprints of Nos. I and II are exhausted.

their lives and works: Ennius, who refashioned Latin verse in the new Grecian measure, that in this verse he might immortalize the history of his country; Cicero, reverent student of the ancient poetry of Ennius and leader of his times in the year 63; Horace, who bids the learner

Thumb Greek classics night and day

and, thanks to such a training, arraigns the age in a splendid series of Alcaean odes. Poets who know their own day only are the "singers of Euphorion," in Cicero's contemptuous phrase. Young Virgil, perhaps included in that phrase, has so little fame from his early poems, which bear the mark of Euphorion, that until recently nobody has believed he could have written them. Virgil's great message to his generation, and to ours, came in a poem which reveals an intense study of his country's past and an intense study of Homer and Greek tragedy.

I have tarried a moment with the ancients, instead of beginning much later in the history of Europe, expressly to suggest that the best things in ancient literature were not written solely from the artistic but often from the social motive as well. Letters, and, originally, men of letters, were not sundered from public life, but actively contributed to it. If the classics have molded later history, it is not merely because of their great qualities as literature, but because they are involved in the history of their own times and because they enshrine the ideals of a liberal and four-square education, such as their authors possessed. This is a matter that will become obvious, in a moment, when we consider the educational program of Italian humanism.

But first we must quickly traverse the intervening ages—Middle Ages, but not wholly dark—which a new system of education controlled. It is a mistake to suppose that the Christian church was hostile to pagan culture; on the contrary, after a brief season of combat and readjustment, the old learning was appropriated for a new purpose. But the purpose was new. Whereas to Cicero and Quintilian the goal of education was *eloquentia*, the art of expression and its application to the business of state, the Christian monastery removed from the world and prescribed hours of silence. Ill would the sophist Polemo

have fared there, who was buried before the breath left his body, that he might not be seen above ground with mouth shut. The Christian church maintained both systems of education for some time, but monasticism gained the day and was the main strength of education till later in the Middle Ages the university came. Now the classics did not perish under the new régime; in fact we can thank the monastery for preserving them for us. They constituted the first step in education, the "Human Readings," as Cassiodorus called them, to be succeeded by "Divine Readings" later. More than that, in the revival of learning under Charlemagne, and later at the school of Chartres, the ancient idea came again to the front. John of Salisbury in the twelfth century had a great deal to say about *eloquentia*, while Hildebert of Tours wrote epigrams delightfully antique, which could deceive the very elect—that is, certain modern editors of the *Anthologia Latina*. Church, state, and learning were more intimately associated than before. The university, too, though its interests were philosophical rather than humanistic, ultimately served the cause of humanism by its determination to recover certain Greek writings—the writings of Aristotle. Men of the Middle Ages did not differ radically from those of succeeding centuries in their attitude toward the classics. Humanism and philosophy had their battles in that period as in every period, but the importance of classical culture for education was in general unquestioned. The great and striking difference lay in the amount of classical culture available. The division of the empire into an East and a West effected curious results in civilization. Byzantium, after dark ages of its own, settled down to an eminently respectable scholarship which created little in literature or thought. It treasured the Greek authors but forgot the Roman. When the monk Maximus Planudes at the end of the thirteenth century translated various Latin authors into Greek, he selected those most in vogue in the West at that time—Ovid, Boethius, Augustine, Donatus, Dionysius Cato; there was evidently no separate tradition of Latin literature at Byzantium. In the West, similarly, the stream of Greek was trickling feebly; the knowledge of the language had not completely disappeared, and

technical writers like Aristotle and the author of the Celestial Hierarchy were directly introduced, but the writers typical to us of the Hellenic genius were none of them known. Now a world without Homer, the Attic drama, Thucydides, Herodotus, Demosthenes, Theocritus, a world without the real Plato, is bound to be a very different world from our own. Not that this loss which befell the Occident was ultimately a calamity. The very isolation of the Roman spirit permitted its most triumphant expression in Dante, for whose poetry we should willingly forego whatever a combined East and West might have achieved.

To see how the mediaeval imagination was still fixed faithfully upon antiquity, though less able than before to understand its meaning, we turn to Dante, who mirrors truly the vital sentiments of his times. Many a reader has felt the beauty of that scene in the Purgatorio, where Dante and Beatrice come upon a troop who sing:

*Benedictus qui venis,
E fior gittando di sopra e dintorno,
Manibus o date lilia plenis.*

Christian liturgy and pagan poetry, which to some could sound only a discord, blend harmoniously here. But for a more striking instance still I turn to Dante's seventh letter, addressed to Henry VII of Germany in 1311. In this letter Dante speaks of "the new hope of a better age" which "flashed upon Latium" when that monarch came down into Italy. "Then many a one, anticipating in his joy the wishes of his heart, sang with Maro of the kingdom of Saturn and of the returning Virgin." But since this sun of their hopes seems to tarry, as though bidden to stand by a second Joshua, Italy is tempted to cry: "Art thou he that should come, or do we look for another?" Dante himself has firm faith in the "minister of God" and "the promoter of Roman glory," but wonders still why he can delay, apparently believing that the boundaries of Rome end at Liguria. But the real Rome "scarce deigneth to be bounded by the barren wave of ocean. For it is written for us

Nascetur pulchra Troianus origine Caesar
Imperium Oceano, famam qui terminet astris."

Had not the edict "that all the world should be taxed" issued from the "council chamber of the most righteous principedom," the Son of God would not have "chosen that time to be born of a Virgin." So let the emperor not delay, but "let that word of Curio to Caesar ring forth once more—

Dum trepidant nullo firmatae robore partes,
Tolle moras; semper nocuit differre paratis;
Par labor atque metus pretio maiore petuntur.

Let that voice of the chider ring forth from the clouds once more against Aeneas—

Si te nulla movet tantarum gloria rerum . . .
Ascanium surgentem et spes heredis Iuli
Respice. . . .

For John, thy royal first-born . . . is for us a second Ascanius, who, following in the footprints of his great sire, shall rage like a lion all around against every Turnus, and shall be gentle as a lamb toward the Latins." Dante then warns the emperor by the example of David, whom Samuel rebuked for sparing "the sinners of Amalek." He warns him by the example of Hercules, for there are many heads of the Italian hydra, and if Cremona is lopped off Brescia and Pavia will remain. He must strike at the viper itself, even Florence, who is that "foul and impious Myrrha that burns for the embraces of her father Cinyras," "that passionate Amata who rejected the wedlock decreed by fate," thus resisting "the ordinance of God" and worshipping "the idol of her proper will." So come, "thou lofty scion of Jesse. Take to thee confidence from the eyes of the Lord God of Sabaoth . . . and lay this Goliath low with the sling of thy wisdom and the stone of thy strength."

Surely for this act of public service—the greatest, Dante doubtless thought, that he could render his country—the authority of Virgil and Lucan and Ovid seems well-nigh as efficient as that of scripture itself. May we not say that for Dante, as truly as for any later humanist, the study of the ancients had an immediate bearing upon the problems of the day?

When Dante had finished his work it was time for a new epoch. Scholasticism had run its course. After so minute and comprehensive a vision of the kingdom of this world and the next as St. Thomas records, some sort of protest and readjustment is inevitable if the human sense of wonder is to persist; in a universe where nothing escapes the observer, the observer, as Lucretius knew, will find at last

eadem sunt omnia semper.

So scholasticism declined and a new age came, in which education returned to the methods of antiquity. We need not pause to examine the causes of this event; but its most significant concomitant is the return of Greek literature to the Western World. There is a humorous aspect to the triumphs of the humanists, who "discovered" Latin authors long treasured on monastic shelves. Quintilian, welcomed back with such a furor, had been the patron saint of the school of Chartres. The humanists could rediscover because in the thirteenth century the classical interests of the twelfth had yielded to philosophy, and in the fourteenth, monastic discipline and the monastic library had lapsed into decay. But I would not belittle the importance of what to the contemporaries of Poggio were certainly discoveries. For the thirst for discoveries led also to the more careful study of the authors existing. Petrarch initiated the movement; though curiously mediaeval in some respects, he deserves his title of the first modern man, and this because of his passion for antiquity. His great service is not so much the discovery of Cicero's letters as the exaltation of Ciceronian ideas, which were from that time on the guiding principle of humanistic education. Petrarch's craving for Homer, too, ill satisfied by the wretched translation which his teacher made, led the age to demand all Greek literature again. Work after work was won back; practically all the authors that we have today were recovered before the fall of Constantinople in 1453, which date surely does not mark the beginning of the Renaissance. What wonder if the age, intoxicated by the new draught, indulged itself in various excesses? What wonder, too, if at first the habits of centuries prevented men from rightly valuing

their new treasures, so that throughout the Renaissance the doctrine prevailed that the greater literature was the Latin? The Greek authors had at any rate returned, and civilization could not remain as before.

For a glimpse into the new school of the humanists after Greek had its sure place there, we can do no better than open a little book by Battista Guarino, *De Ordine Docendi et Studendi*, published in 1459. Battista Guarino is less celebrated than his father, and distinctly less celebrated than Vittorino de Feltre, the greatest teacher of the Renaissance. The curriculum at this school is narrower than that of Vergerio or Aeneas Sylvius; for this reason it is a safer guide to the average practice of the day. Guarino restricts the disciplines to ancient literature and history, Greek and Latin; logic and ethics, for instance, are introduced not as independent studies, but because they are necessary for the explanation of Cicero. This program sounds rather barren, but we must study it more deeply to see what it means. Literature involves grammar, of course, and prosody, and likewise composition in both prose and verse. The works of Virgil should be learned by heart, for "in this way the flow of the hexameter, not less than the quantity of individual syllables, is impressed on the ear, and insensibly molds the taste." Nor should the contents of poetry be neglected. Its fictions have moral as well as artistic value. They exhibit the realities of our own life under the form of imaginary persons and situations; Cicero's authority is quoted for this sentiment, and St. Jerome is cited to good purpose. The lessons of history, too, are of great value. By it, Guarino states, the student will learn "to understand the manners, laws, and institutions of different types of nations, and will examine the varying fortunes of individual and states, the sources of their success and failure, their strength and their weakness. Not only is such knowledge of interest in daily intercourse, but it is of practical value in the ordering of affairs." Now though logic and ethics may have been an aside, they involved the direct study of Aristotle and Plato. We find other asides, too—astronomy, and geography, and Roman Law, and the writers on those subjects.

Moreover, independent reading is a vital part of the plan, and among authors suggested as appropriate for such reading are St. Augustine, Aulus Gellius, Macrobius, the elder Pliny, "whose Natural History is indeed as wide as nature herself." The pupil is bidden to practice his memory by going over at the end of each day what he has just learned; he is told to do much reading aloud, since this will give him the confidence which the public speaker needs. Throughout these instructions there is constant reference to the moral goal of education. "In purity of grace and style," Guarino affirms, "in worthy deeds worthily presented, in noble thoughts nobly said,—in all these, and not in one alone, the learner finds the nourishment of his mind and spirit." But literature is not merely moral; it trains the dramatic imagination. "In this way," he continues, "we are not disturbed by the impieties, cruelties, horrors, which we find there; we judge these things simply by their congruity to the characters and situations described. We criticise the artist, not the moralist." The ultimate secret of this method is its foundation in personality, and humanity. "Finally," he declares, "through books and books alone, will your converse be with the best and greatest, nay even with the mighty dead themselves. . . . To man only is given the desire to learn. Hence what the Greeks called *παιδεία* we call *studia humanitatis*. For learning and virtue are peculiar to man; therefore our forefathers called them 'humanitas,' the pursuits, the activities proper to mankind. And no branch of knowledge embraces so wide a range of subjects as that learning which I have now attempted to describe."

Nothing but Greek and Latin. Under Guarino's cultivation, these ancient roots branch out as widely as the flower in the crannied wall. These studies of antiquity educate the whole man, moral, aesthetic, intellectual; they train him to independent thinking, for the authors are but the starting-point; they inculcate reverence for the past; they teach its application to the present. Now two historical facts are plain with reference to this program. First, it is simply the ancient method of Cicero and Quintilian all over again. Both authors are constantly cited for principles as well as facts; *virtutis laus omnis in actione*

consistit, said Cicero, and Vittorino echoes the words. Second, it is the basis of every truly humanistic program established from that day to this. Its principles appear in some dozen treatises of the day, and from Italy spread to the North. What I have quoted does not touch all the elements in humanistic education. Science and mathematics received more consideration than one might suppose. Religious training was not neglected, as it is with us; polite demeanor, dress, physical exercise, were all matters for attention. And let me emphasize again the point I would specially make: the twofold character of their education, its reverence for the past and its interest in the present, derives clearly from the ancient prototype.

It is not necessary to quote *in extenso* the leading humanists of the North for proof that the new educational ideals were eagerly appropriated and applied. Rudolphus Agricola in Germany, Vivès in Holland, but originally from Spain, Dorat and the learned Budé in France, diverge in no essential particular from Vittorino. Let Erasmus, the most cosmopolitan man of his day, speak for them all. "The first object of education," he declares, "is to teach the young mind to foster the seeds of piety, the next to love and learn the liberal arts, the third to prepare itself for the duties of life, the fourth, from its earliest years to cultivate civil manners." Erasmus truly represents England, as well as his own land, but a native voice was also heard from our mother-country at that time. I mean not Roger Ascham, who comes later in the sixteenth century, and whose system is a bit lady-like in its painful propriety, but Thomas Elyot, who in his *Book of the Governour* (1531) interpreted Erasmus and Budé to England. The idea that the study of the classics was merely the study of two foreign and ancient tongues would find no favor with him. "Only to possess language," he declared, "is to be a popinjay." Homer holds for him far more than that. "If by reading the sage counsel of Nestor, the subtle persuasions of Ulysses, the compendious gravity of Menelaus, the imperial majesty of Agamemnon, the prowess of Achilles, the valiant courage of Hector, we may apprehend anything whereby our wits may be amended and our personages more apt

to serve our public weal and our prince, what forceth it us though Homer writes leasings?" As with Guarino, the poetic lie has its moral function. Elyot concludes: "I think verily if children were brought up as I have written, and continually were retained in the right study of every philosophy until they passed the age of twenty-one years and then set to the laws of this realm . . . undoubtedly they should become men of so excellent wisdom that throughout the world, men should be found in no common weal more noble counsellors."

These words have the ring of a familiar passage in Bacon's *Advancement of Learning*, concerning the learned governor. "Nay, let a man look into the government of the Bishops of Rome," he remarks, "as by name, into the government of *Pius Quintus*, and *Sextus Quintus*, in our times, who were both at their entrance esteemed but as Pedantical Friars, and he shall find that such Popes do greater things, and proceed upon truer principles of Estate, than those which have ascended to the Papacy from an education and breeding in affairs of Estate and Courts of Princes." Or to translate this into modern terms, let future lawyers take Classics in college, and not confine themselves to Economics.

Need I say that all Bacon's thinking was seasoned through and through with the classics? He was no pedantic advocate, surely no advocate of the Ciceronianist whom he berates as soundly as he does the scholastic. "Then did *Car of Cambridge*, and *Ascham*, with their Lectures and Writings, almost deify *Cicero* and *Demosthenes*, and allure all young men that were studious, into that delicate and polished kind of Learning. Then did *Erasmus* take the occasion to make the scoffing Echo: *Decem annos consumpsi in legendo Cicerone*; and the Echo answered in *Greek*, "Ove, Asine."

Bacon brings us naturally to Milton, a Puritan and a rebel, who also, thanks to the ancients, could temper his virtue with Epicureanism, and show in his poetry that liturgic reverence for the past which is ingrained in classic literature. Milton writes a brief treatise "Of Education" to his friend Samuel Hartlib, and in it he says: "I call, therefore, a complete and generous

education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one-and-twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered." Then, outlining his main topics as studies, exercise, and diet, he treats of the first: "First, they should begin with the chief and necessary rules of some good grammar . . . and . . . their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian, especially in the vowels." He is speaking, of course, of Latin grammar. "For we Englishmen, being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue, but are observed by all other nations to speak exceedingly close and inward; so that to smatter Latin with an English mouth is as ill a hearing as law French."

He proceeds with a lengthy list of readings in Greek and Latin literature, which soon runs into mathematics and many natural sciences, politics, philosophy, and religion. "And either now or before this," he interposes, "they may have easily learned at any odd hour the Italian tongue." As with Guarino, education was not all done by courses.

Thus far our examination of the history of classical education in Europe has been pleasant enough, at least for those who are favorably disposed toward the classics. We have seen the ancient ideal reintroduced in the Italian Renaissance, disseminated in the northern countries, and established once for all, we should imagine, by mighty thinkers like Bacon and Milton. But no human institution is permanent, and even in the times with which we have been dealing forces were at work which tended to discredit an educational program based on the classics.

One such force was the decay of the method itself. All movements tend eventually to a period of formalism and petrification. Petrification seized the classical program when the limits of good Latin style were restricted to Cicero, and taste in general became puristic. Politian had read sympathetically in the authors of silver Latinity and appropriated their phrases at will, because, he said, he was expressing not them, or Cicero,

or anybody but himself. Bombo shrank from calling deity anything but *dii immortales*, and warned a young friend against too much reading of the New Testament, lest it spoil his Latin style. That was the age, too, when handbooks of imaginative etiquette were compiled to save the poets from mistakes. Lists were furnished of proper epithets for frequent nouns; thus *aer* could be *liquidus* and *igneus* and a few other things, but under no circumstances anything else. Clearly a system which engendered such absurdities was not destined to long life. Two events came to the rescue of humanism. One was its transfer to the other countries, where its vital elements were bound to take hold, and where the absence of patriotic interest left the judgment more free and critical; though France was somewhat bitten with Ciceronianism, though the delicate Ascham approved it, the sturdy sense of the greatest men of the period, like Erasmus and Bacon, dealt it crushing blows.

The other event was the Protestant Reformation. The relation of the reformation to humanism is somewhat complex. In its wilder and iconoclastic manifestations it was the foe of all culture, but the national element in the protest against Rome should not be forgotten. Nationality is allied to secularism, and both are allied to humanism. Further, the method of the schoolmen had a stronger hold in the North, especially in France, the land of its birth, than it had in Italy. There the normal antagonist of humanism was the Sorbonne, and the Sorbonne stood for Catholic theology and the Roman Church. Thus George Buchanan, in temperament much like Erasmus, at any rate untouched by the evangelical fervor of Protestantism, found it natural, not, like Erasmus, to remain in the Roman fold, but with many of his French associates to go over to Protestantism. In Italy this *via media* did not exist. It was humanism and the church, or, for the humanist who did not care for the church, it was humanism and neo-paganism. Now while we must appreciate the great service performed by the Reformation for the humanistic ideal, and admire characters like Melanchthon and Zwingli, and not form hasty generalisations on the barrenness of Puritanism when it includes a Milton, we must also

recognize the other half of the truth which I have just suggested—namely, that the exaggerations of the spirit of the Reformation were a blow to culture, and that they must be reckoned as a second force operative against the classics.

From France there proceeded another disturbing influence toward the close of the seventeenth century, the famous *Querelle des anciens et des modernes*. The moderns, whose sentiments first found effective expression in Charles Perrault and his poem on *Le siècle de Louis le Grand* (published 1687), represented a wholesome national and Christian feeling, but committed absurdities both in the defense of their own position and in their attacks on the ancients. The chronological argument loomed large. With centuries of high achievement behind them, why should not the present, profiting by experience, do still greater things? This reasoning seemed convincing, so long as the modern illustrations of superiority were not mentioned; when Chapelain and Desmarets were adduced as such, the proof fell rather flat. For the literary works of the moderns, so far from representing anything of the spirit of romantic revolt, were pseudo-classic in character, and their literary criticism was distinctly pseudo-classic. Virgil came off fairly well at their hands; it was because he stood several centuries nearer modernity than Homer did, and because he was comparatively free from glaring inelegancies. On Homer fell the brunt of their attack; the vulgar characters admitted into his poems, and the indecorous behavior of his nobilities, made him an obvious target for the well-mannered critic of the seventeenth century. The reply of the beleaguered classicists is not particularly significant. Most of them were ready to acknowledge the superiority of Virgil over Homer; in fact it had been accepted ever since Vida and the Renaissance, and most vituperatively proclaimed by the elder Scalinger. Fénelon, it is true, refused to decide between the poets, and Madame Dacier even gave the palm to Homer. But her declaration that nature had exhausted its resources in Homer and had not the power to produce another like him, is of the excessive, pseudo-classic sort of criticism that makes appreciation stagnant.

At all events, the close of the seventeenth century was not

an auspicious epoch for the classics, especially for Greek. Indeed, it would seem that nobody had really entered into the spirit of Greek literature, save possibly the members of the Pleiade in the sixteenth century, since its recovery in the Renaissance. The interrelation of Greek and Latin, the dependency of Latin literature was recognized; Latin is a rivulet, Greek a mighty river, said Erasmus. Ascham laughs at the good bishop who thought the need of the Greek tongue was fulfilled now that everything had been translated into Latin, and compares the Latin scholar without Greek to a bird of one wing. At the same time a remark of his own betrays an intelligence hardly finer than the Bishop's: "And surely," he says, "if Varro's Books had remained to Posterity, as by God's Providence the most part of Tully did, then truly the Latin tongue might have made good comparison with the Greek."

Are we distressed, sometimes, that we live no more in the ages of accepted humanism, and that Greek is going to the wall? We have only to remember that it has seen gloomy days, days of misappreciation, before. Even in the sixteenth century Casaubon could write: I am deep in Athenaeus, and I hope my labor will not be in vain. But one's industry is sadly damped by the reflection how Greek is now neglected and despised. Looking to posterity or the next generation, what motive has one for devotion to study?"

We should take heart of grace, likewise, in recalling that educational follies are not exclusively the product of the nineteenth and twentieth centuries: Montaigne's father brought him up by the latest pedagogy. "As to Greek," he remarks, "of which I have but a mere smattering, my father also designed to have it taught me by a trick; but a new one, and by way of sport; tossing our declensions to and fro, after the manner of those who, by certain games at tables and chess, learn geometry and arithmetic. For he, amongst other rules, had been advised to make me relish science and duty by an unforced will and of my own voluntary motion." We see that the method of "not teaching but informally introducing" is not the last word of the latest philosophy. In such fear was this good father that he might dis-

turb.the brain of his child that in the morning he did not rudely wake him by a shake but had gentle music played to him that the waking might be gradual. This educational scheme did not last very long: the boy was so heavy, idle, and indisposed that, he declares, "they could not rouse me from my sloth, not even to get me out to play." He therefore was sent to school, where the discipline was so strict that he enjoyed reading Ovid on the sly—even as the poet Lowell cut conic sections for a private hour with Aeschylus.

Q To pass on now to the eighteenth century, we may note pseudo-classic influences in all the countries as a preservative of the humanistic scheme—preserving, embalming it, but not contributing to its growth. In France, especially, Roman Catholic education was closely identified with the Jesuits, who from the end of the sixteenth century had shown that humanism was not the exclusive property of the Reformers, by basing their own instruction upon the classics, particularly the Latin classics. The famous Delphin editions, published toward the close of the seventeenth century for a very indifferent young Dauphin, proved acceptable in many other schools besides those of the Jesuits. The order maintained its prominence in education in the eighteenth century, and has not ceased its activities today. Whatever else may be said of this illustrious company, it is interesting to note that its tremendous missionary undertakings have been the product, or the concomitant, of an educational system that is classical, if not pseudo-classical, in character. England was not influenced vitally by the Jesuits in the eighteenth century, but in its own way maintained the supremacy of the classics. "All the faculties of the mind," remarked Gibbon, "may be exercised by the study of ancient literature." A classical training was firmly believed to be an admirable preparation for political life. Statesmen like Chatham and Fox and Pitt and Burke did not fail to recognize its bearing upon modern problems, or to point an argument with a classical quotation. They were simply continuing the tradition that we have seen before in Bacon, and before him in Vittorino, and before him in Dante.

To England, too, is due a fresh appreciation of ancient litera-

ture for the reason that the meaning of Homer was at last beginning to grow clear. Pope, whatever his offenses, deserves, with Bentley, whom he abused, no small share of the credit, and Blackwell and Wood made further advance. This is a quiet little movement, the approach to romanticism in eighteenth-century England, and a gain for classical education. But the doctrines of Rousseau and the impetus of the French Revolution broke in a romantic storm which in principle carried with it little reverence for antiquity. At the same time it benefited the classics by clearing away false notions of their immaculateness, and by revealing Greek afresh. For the latter event we must be grateful not only to England but to the German school of criticism, inaugurated before the days of Romanticism by Winckelmann, and completed by Lessing, Herder, Schiller, and Goethe. True, in this Teutonic Hellenism there are exaggerations, strange lights that never shone on land or sea, and it led to a dearth in the appreciation of Latin literature in Germany, down till only a few years ago. England took the movement more soberly. Wordsworth, the high priest of nature, could look back to Horace and sigh for

The humblest note of those sad strains,
uttered

As a chance sunbeam from his memory fell
Upon the Sabine farm.

No change in the humanistic ideal was made in the nineteenth century, wherever that ideal was truly interpreted. Arnold of Rugby, who typifies English education at its best, founded his system on the classics. "The study of language," he said, "seems to me as if given for the very purpose of forming the human mind in youth; and the Greek and Latin languages . . . seem the very instruments by which this is to be effected." Arnold was also deeply impressed with the moral inspiration that comes from association with the past, not only with the literature of the past, but with the very buildings in which education has made its home. "There is, or there ought to be," he declares, "something very ennobling in being connected with an establishment at once ancient and magnificent, where . . . all the asso-

ciations belonging to the objects around us, should be great, splendid, and elevating. What an individual ought and often does derive from the feeling that he is born of an old and illustrious race, from being familiar from his childhood with the walls and trees which speak of the past no less than the present, and make both full of images of greatness, this, in an inferior degree, belongs to every member of an ancient and celebrated place of education." Finally, Arnold directed the enthusiasm thus gained from the past upon the immediate present. He writes to a friend: "I cannot deny that you have an anxious duty—a duty which some might suppose was too heavy for your years. But it seems to me the nobler as well as the truer way of stating the case to say, that it is the great privilege of this and other institutions, to anticipate the common time of manhood; that by their whole training they fit the character for manly duties at an age when, under another system, such duties would be impracticable." The classics, he thought, then, so far from abstracting the learner from the present, prepare him more speedily than any other system does for its service.

As we go farther in the nineteenth century, and especially as we come to our own times, we are forced to acknowledge that to many thinkers the classics are no longer an indispensable part of education. The causes of this attitude are not far to seek—romanticism, naturalism, and the breaking-down of authority of all kinds. Germany has contributed largely. Germany rediscovered Greek literature and exterminated Latin. Germany has led the way to the scientific study of the classics, and garnered more results than any other nation. It contributed the philosophy of relativity, which, joining forces with the doctrine of evolution, the product of English science, led to new methods and manifold results in the study of history. But an excessive scrutiny of origins has impaired the efficacy of the classics. The tendency of the historical spirit is to compel illustrious characters of the past to know their place, whereas the Middle Ages and the Renaissance summoned the ancients to transgress their periods—yes, to walk down the centuries and shake hands. A late mediaeval tapestry at Langeais sets forth a goodly troop

of knights, all caparisoned cap-a-pie in the same manner; they are Godfrey of Bouillon, Julius Caesar, Samson, and some others. We shudder when we find the Byzantine chronicler Malalas putting Polybius before Herodotus, or John the Scot setting Martianus Capella in the times of Cicero, but are ourselves inclined to forget that, though history has its periods, the imagination has none. We should encourage it to glorious anachronisms, or rather hyperchronisms, for if it is chronologically fettered the classics become demodernized. A further tendency of historical analysis is to resolve great personalities and traditions into causes and effects. An author is not regarded as an entity unless he is influencing somebody else; when the critics look at him, he disappears in a mist of sources. Let me not be misunderstood. I regard the critical method of the historian as indispensable; but this very method is imperfect if it does not reckon with ethical and imaginative values as well.

But to proceed no further with this arraignment of the age, let me conclude by referring to the hardest problem of all, which has been gradually accumulating for our generation, namely, the presence of various modern literatures of great power and beauty, which were only beginning to exist when the humanists based all teaching on the classics. May not the literature of any of the great nations of Europe serve the purpose as effectively? How can we neglect any of them, and how can we elect? Further, I would inquire, how have we teachers of the classics fulfilled our task? Have we always kept before us the true ideal of humanism? Have we made the sacred past living and contemporary, or have we banished our subject to a timeless district, illumined, not by the dry light of reason, which is a wholesome effluence, but by the dry darkness of the unprofitable? I raise these issues contentedly and bequeath them to the other speakers at this meeting. With many startling leaps down the centuries, and, I fear, with many hasty generalisations, I have at least made clear that the true program of humanism, which is nothing but the ancient program revived, has always pointed men to the treasured ideals of the past and inspired them to action in the present.

ON THE COMPARISON OF GRADING SYSTEMS IN HIGH SCHOOLS AND COLLEGES¹

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The plan which it is the purpose of this paper to suggest to the Association is, I believe, a natural development of the work which the Association has been doing from its foundation. We have passed through a number of different systems of college admission in this country, and little by little we have been achieving a more intimate relation between the high schools and the colleges. Under the oldest system of examination, known by experience to many of us, there was not even an association of institutions. The single college set up its standards of admission, and all comers were required to submit to the direct test of the college before being admitted to classes. This simple examination method naturally worked itself up to a combination of colleges. There was economy in combined examinations, and greater fairness in uniform examinations. We have still existing in this country one example at least of an elaborate combination on the examination basis. I refer, of course, to the Middle States and Maryland Board of Examiners. This type of combination for the conduct of examinations has the inherent weakness that the examination method itself is distinctly unsatisfactory, and it does little to promote an intimate relation between colleges and high schools. If we need any evidence that the examination plan is defective, we have this evidence in the recent action of the institution which has been the recognized leader in the Middle States and Maryland Examination Board.

Columbia University recently appointed an administrative officer whose function it is to reopen the question of admission in the case of every candidate who is presented on the basis

¹ Read at the meeting of the North Central Association of Colleges and Secondary Schools, Chicago, March, 1910.

of the examinations conducted by the Middle States and Maryland Board. This Columbia officer collects, in addition to the results of the examination, information regarding the high-school work of the candidate and an account of his personal characteristics. If the high-school work of the candidate does not agree in character with the results of the examination, the Columbia admission officer is competent to neglect the results of the examination. He may finally decide that a personal interview with the candidate is necessary, and may require such a personal interview before admitting the student to the university. There is, I repeat, in this radical change in the method of admitting students to Columbia, clear evidence that admission by examinations, which has heretofore been the accepted mode of admission in that institution, is recognized as requiring radical modifications.

There can be no doubt that there are very great advantages in the more comprehensive forms of organization which promote intimate contact between the high schools and the colleges. There are two general systems by which contact between colleges and high schools has been cultivated. One of these has its best expression in the union of some of the smaller New England colleges. I dare say all of you are familiar with the certification system of this group of colleges. They grant for a brief term to high-school principles the right to certificate students to the colleges included in the association. If the students who come from an accepted high school are not successful in their college work the right of certification is withdrawn from the principal of that school. This system operates very well, and keeps the principals constantly alive to their obligation of seeing that poor students are not offered for admission. The relationship under this system is, however, not sufficiently comprehensive to make it possible for the colleges and the high schools to develop together. A high school is criticized chiefly when its students fail, and especially when they fail signally. There is no constant discussion of standards in detail, and there is no adequate recognition of the cases in which no complaint can arise. Our own system of inspecting high schools has certain advantages over

the New England plan. It brings some officer of the college into intimate relation with many of the high schools. Suggestions can be offered by the inspector relating to all of the different phases of work in the high school.

Yet I believe there is ground for criticism of our system, because it does not go far enough. I shall venture to express the defects which I see in our system by calling attention to the fact that any inspectorial system is likely to be deficient because it lacks in complete objectivity of standards. An inspector goes to a school and approves it. The approval is gratifying, but what of it? Likewise the inspector comes and condemns. His criticism is just so convincing as his personality. If he has to resort to technicalities, if people do not believe that he knows as much as the principal in charge, it is extremely difficult to give objectivity to the criticism. The fact is, we need in all of our school work more standards that can be detached from anyone's say so. We need to develop our judgments of high-school work so that these matters may be put in such form that people will have confidence in our standards.

The plan which I have to suggest would support our present system by giving to inspectors the kind of evidence which they need in order to make their judgments distinctly more objective than they are at the present time.

Finally, I think we shall all agree that the current systems are one and all irritatingly deficient because they fail to develop reciprocal relations. High schools have been subjected for long generations to supervision; now they are asking with great point for the credentials of the colleges to justify the assumption of supervisory rights. There is many a good high school within easy reach of this meeting that can surpass, in facilities for educational work, in pedagogical effectiveness, and in public service, many so-called colleges. If we cannot devise a plan whereby these high schools can get from this association as much as the colleges, we shall break our rope of sand. It is a fact which we may as well face that the strong high schools care very little for our judgments now because these judgments are not full or convincing. The high schools will care less and

less, if those judgments continue to be based exclusively on opinion. Reciprocity of relation and objectivity of judgment are the ends for which I plead.

The value of our system of inspection rests upon the fact that the inspector is a medium of communication between institutions. It cannot be overlooked that commerce between these institutions is very much more vigorous through the students than it can ever be through inspectors, and if the facts now at hand regarding our students were properly utilized we should be able to estimate each other very much more accurately. A student goes to a high school, and his work and character become well known to the principal of the school. He goes to a college, and the new instructors again become acquainted with his intellectual and moral personality. Each institution makes a study of this same student. How wasteful it is that we do not compare students more completely, and thus measure ourselves by our judgments of them. It would require very little study of our respective judgments of the same student body to make us clearly aware of our likenesses and our differences. Thus, suppose it is found that the students who stand very well in the high school take the same relative position in the college to which they pass. Suppose it is found, further, that the students who are mediocre in the high school occupy a similar grade in the college, and, finally, suppose that the parallelism holds throughout, and the students who were poor in high school continue to rank at about the same level in the college. Such a complete parallelism in the standing of the students in a high school and in a college would indicate that the standards of judgment in the two institutions are practically the same. If, on the other hand, it should be found that the students from a given high school who come to college with a high-school record of good grades are immediately ranked in the middle or the lower half of the college class, and if this falling off in relative position in the class shows itself to be the regular result of transition from that high school to that particular college, there would be clear evidence in this lack of harmony that the rating of the students by the high school and by the college in question are not according to the same

standards. Please note that I am not asserting on the basis of this supposition that the college is infallible or that its rating of the high-school students is more justifiable than that of the high school. I am simply calling attention to the fact that any marked disparity in the rating of the students in a given high school and in a given college shows a lack of uniformity in the two institutions in the standards which they adopt.

I assume that the other devices which we now employ in admitting students to college are nothing more or less than efforts to ascertain, in terms of the requirements of some college, the kind of standard which has been set up in the high school. I assume that an entrance examination conducted by a college in a given high school is an effort to determine how far the students in this high school are qualified to meet the demands of the college. I assume also that the visit of the high-school inspector to a given institution is an effort to determine the standards of that high school in terms of the judgment of a given inspector. If, now, instead of depending upon these brief inspections or upon a single examination set at the end of the course, we could have from every high school and every college in this Association a clear statement of the way in which students are graded in all their courses in these institutions, we should have a valuable body of information which would show the variation among the colleges, as well as the variation among the high schools. Let me give an example which will illustrate what I mean. A principal with whom I discussed this matter made the statement that he knew institutions of college rank to which students from his high school could go with the assurance that they could take passing rank in these colleges even though they had stood very low in his high school. Here is an individual case of a principal who has a sufficient degree of acquaintance with colleges to judge something of the standard of the colleges in terms of the standard of his own high school. Why should not information with regard to the standards of colleges and universities be as accessible as our present supposed knowledge of the standards of high schools? If the colleges of this association find it necessary in the formulation of their plans

of work to become acquainted with the standards which high schools undertake to maintain, it certainly would be equally valuable and suggestive for the high schools to know what is done by the colleges.

I should not want to be understood as asserting that high schools and colleges have failed entirely to interchange convictions on the matter of standards, but I should be willing to go far in defending the statement that there has been more discussion of a vague sort than is wise and less discussion of impersonal standards than is desirable. Let me take a concrete illustration of what I mean by this statement. Many of the high schools have been stating that they could do better work if they were allowed freedom to formulate their courses of study without reference to the existing demands in colleges. Thus they tell us that they would drop some of the modern languages which they now attempt to carry, or that they would drop some of the mathematics or Latin requirements. Some of the high schools which have made such changes have been asserting very freely that the students who issue from them are fully as well qualified as the students who come from the high schools which carry out the full program of preparation required by the ordinary college. Suppose that we should get together the material which would make possible an impersonal and impartial comparison of the grade of work done by all of the different students who go to college, some of whom are qualified to meet the full requirements in languages, some of whom are not. Suppose we could trace the work of these students through their later college courses and could determine the relative ranks taken in the higher institutions by the different classes. We should then be in a position to discuss the whole matter on grounds much safer than the unsupported judgment of those who defend the assertion that these subjects are important for the proper qualification of students; we should not have to speculate with regard to the work of students prepared in accordance with different sets of entrance requirements; we should have a body of material of scientific value collected from a sufficiently wide range of institutions to justify a final conclusion.

As a matter of fact, we are forcing each other into all sorts of vague compromises just because no one has facts. Who knows regarding this particular matter of languages whether we are slavishly following traditions or fighting for a real good? Who knows whether the conservatives or the radicals are right? What is more, who can know under existing conditions? Personally, I am not in favor of all the traditions which are stoutly maintained, but I wish to say with equal emphasis that I am not in favor of adopting radical suggestions just because they are offered with persistence.

We are fortunate in having some very good examples of such scientific investigations now in hand. My good colleague, Professor Dearborn, prepared while he was at the University of Wisconsin some very striking studies of the relation of schools in the state to the university. The results of these studies are published by the University of Wisconsin in two bulletins. The first shows that with few exceptions students maintain in college the same relative rank as they made in the higher school. The second calls attention to the many variations in the grading of students which appear under different teachers and in different subjects. These studies seem to me epoch-making. Yet no single student, no single institution can work out the problem. Hence I come to this Association to suggest that this Association consider the desirability of forming a central committee which shall receive reports from all of the high schools and all of the colleges that are connected with the Association.

These reports should not be in the usual form, giving merely the percentages of students in different subjects, but should be in such a form as to indicate also where the student stands in the class in which he does his work in the institutions which report him. Thus, a boy who has left the high school with a standing of 84 per cent in Latin cannot be placed intelligently by an inspection of this percentage mark. This 84 per cent may be the equivalent of 75 per cent in another high school, or the equivalent of 94 per cent in a third institution. The mere statement that the boy is 84 in his mark does not signify very much. If, on the other hand, it could be stated of this boy that

in a class of 100 he had a standing of 84 per cent and was in a position sixteenth from the head, we should then have a fairly definite notion of what would be meant by the mark reported in his case. If now we follow this boy in his college work, and find that when he elects Latin he is able to maintain a standing in the first fifth of the class, we should have good reason to state that the standard of work in Latin in the two institutions which he attended is about the same. If, on the other hand, our candidate who stood in the first fifth of the class in the high school suddenly drops to the third or fourth fifth of the class on entering college, we should then recognize in his change in relative position the fact that the high school and college had different standards. It would require a little work on the part of the high schools and colleges to formulate their reports of students in such a way as to indicate relative position in the class, but this relative position is the only possible basis on which to make complete comparisons, and if the information could be collected for all of the institutions attended by the boys and girls in whom this Association is interested we should have an instrument of standardization the like of which has never yet been evolved. If the various institutions reporting to the central committee which I have suggested would prepare their statements with regard to students in such a way as to indicate relative position, then the central committee could very easily compile the statistics with regard to any given high school, with regard to any given college, and with regard to students of any particular class.

The plan of such a central committee as this would in no wise interfere with the intimate direct relations which are established between many institutions and the high schools affiliated with them. It is entirely proper that an institution should send its representative to a high school and should so far as possible give the encouragement to the high school and receive the benefits of patronage which result from such a visit. But I think there can be no question that all who have been involved in such relations as these will recognize the fact that the visit of an inspector very frequently fails to reveal the actual character of the relation between

a high school and a college. If the inspector is optimistic, we may have a meaningless series of compliments upon the work of the school. Even though these may be entirely justified, they would have a more general objective validity if they were based upon a complete record of the subsequent work of the students who graduated from this high school. Criticism of high schools very frequently takes at the present time the form of a more or less personal objection on the part of the inspector. With the plan which I have suggested information could be forwarded to a given high school indicating that the work in a single department or in a group of departments is not such as to qualify students for later successful work in the colleges to which these students are admitted. Again, there would be an objectivity and stability to these facts which would be very much greater than can by any means attach to the criticism of a single inspector.

Thus far I have attempted to indicate some of the obvious practical advantages of the sort of information which I have advocated that this Association collect. I wish to draw attention for a moment to the significance of such information beyond the mere help that it would give in solving the problem of admission. The institutions in this Association must begin to collect definite scientific information with regard to their own student body if we are to have that type of progress in secondary education and in college education which will justify us in saying that we have reduced our educational organization to anything like a scientific basis. We would not allow any agricultural experiment to go forward in this part of the country with as little centralized information about its results as we have regarding the results in education. We have long since seen that agriculture is a matter that concerns all the people to such an extent that any large experiment in the cultivation of any plant or animal is worthy of the attention of scientific experts, and by scientific experts we do not any longer mean isolated individuals each working upon some single problem. We have made it a matter of public concern that definite information of the success or failure of our work here be brought to us in comprehensive form. So far as the institutional interests of many of us are concerned, this scientific

aspect of the subject is of much greater importance than the mere facilitation of college entrance. Admission to college might doubtless go on for a long time in the form in which it is now organized. There are institutions that will admit anybody who applies for admission. The time has passed when anything like a high degree of intellectual attainment is required for continuation in our higher schools. The result is that practically any boy or girl who wants to go to college can secure admission somewhere. So long as this is the case it is not likely to be true that any institution will draw sharp lines of college admission or will attempt to maintain standards which exclude the mediocre student. A study of one of the large high schools of the city of Chicago in its relations to the University of Chicago shows that students go to college from every level of scholarship above the passing mark. There are some who are high and some who are low. This is merely the concrete manifestation of the well-known fact that in this age every kind of boy or girl has access to higher education. The traditional exclusiveness of the colleges is a thing of the past. Our colleges are as democratic as our social life. What is the duty of the high school to the college under such circumstances? It is certainly not to send merely the selected few who take high rank. The duty of the high school is to report accurately just where the students stands, be it high or low. It is equally the obligation of the college to report back what it has been able to do with the various students sent up by the high school. Some find themselves and improve. Some are forced out, some are forced down in the more general competition of college work. All these facts regarding college work are of the highest significance to the high schools and to the colleges themselves.

I cannot refrain from calling attention to the fact that if this Association would work out this problem it would furnish a formula which could be used by high schools in their relations to elementary schools. Any institution which takes students from any other institution could make a genuine contribution to education by comparing its different students with reference to their preparation and their achievements in the later schools.

If the arguments which have been presented for an extension of our present lines of work in this Association have in any degree secured your assent, I trust that you may find it expedient to give this comparison of grading systems a study through a committee. It would probably be over-hasty to do more than appoint a committee to prepare a detailed report on such material as may be collected during the year. Such a committee could work to great advantage under the sanction of this Association, and could then recommend a central bureau or other means of perfecting the plan in the light of fuller experience than we now have.

IMPRESSIONS OF THE GERMAN SYSTEM OF TRAINING TEACHERS FOR THE HIGHER SCHOOLS

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The German system of training teachers for the higher schools is an integral part of a complex and elaborate educational system, and judgment concerning its merits should be based upon a knowledge of the whole organization. No nation has a more clearly defined idea of the ends of education, and in no nation will be found more carefully considered means for the attainment of those ends. In this discussion an attempt will be made, not to examine or criticize German ideals, but only to record impressions concerning the efficiency of the German methods of training teachers for the schools in which those ideals are to be worked out, and incidentally to suggest the adaptability of some parts of their system to our own purposes. The points to be considered are the general academic training in the higher school and the university; the pedagogical training in the university; the state examination (*Staatsexamen*); the seminar year (*Seminarjahr*); and the trial year (*Probejahr*).

The general academic training of the higher-school teacher is excellent. In the higher school he has been thoroughly drilled in the elements of many subjects, as a glance at the programs of studies for these schools shows. Before he leaves the school, he has, in most cases, chosen the subjects in which he wishes to give instruction when he becomes a teacher. In the required three years at the university he has an opportunity for scholarly training both in these subjects and in such others as he may elect. He may even proceed to the degree of Doctor of Philosophy before taking the state examination for admission to the *Seminarjahr*. Although this is not required, an increasingly large number of students do it. The result is that he is a well-trained, scholarly, and reasonably mature man before he

is admitted to the ranks of candidates for the position of teacher in the higher schools. He has had time and opportunity to become imbued with the spirit of the scholarly life.

Such a man is prepared to lecture at length to his pupils upon the subjects of his choice; indeed, it would be much easier for him to do this than to do the teaching that is required of him when he begins his course of practical training. He has been studying the niceties of comparative philology, let us say, or the abstractions of higher mathematics; he must now teach arithmetic and the elements of language to nine-year-old boys. In making this transition, however, he does not lose the power and the instincts of the scholar. These remain with him to give strength and inspiration for every day's work. I have seen German teachers teaching subject-matter which seemed to me to be very heavy for the grade of pupils concerned, but it was always well taught. I have never seen one "shooting over the heads" of pupils simply because he was a scholarly man. On the other hand, it was a great satisfaction to see classroom work in which the teacher gave no anxious thought to the subject-matter but had his whole attention fixed upon teaching to pupils that which was to him perfectly familiar. The American fear that a man may know too much to be a good secondary-school teacher does not prevail in Germany. If the danger exists, a way of overcoming it seems to have been found. My impression is that the superior scholarship of the German teacher is the most important single factor in the excellence of German schools.

Take, for example, the field of modern-language teaching. The ideal of the schools is to give the pupils not only a reading knowledge but also an elementary speaking knowledge of the language studied five or six years in school. Under no circumstances can such a knowledge be attained except from a teacher who knows both the written and the spoken language. The philological training of German students is always thorough, but they are now required to add to this a speaking knowledge of the language gained by at least six months' residence in a country in which that language is spoken, or they must show equally satisfactory proficiency gained in some other way. The impetus to

foreign-language teaching given by such instructors is tremendous. They not only learn the language but they become acquainted to some extent with the spirit of the people whose tongue it is—a very important element in successful language teaching. Under their instruction the language is “moved” and the pupils are accustomed from the beginning to assist in the operation. The language studied becomes the language of the classroom, and the pupils learn the common idioms of speech and correct pronunciation as well as the significance of words as they appear on the printed page. The attainments of German teachers of the modern languages are at once surprising and discouraging to the ordinary American modern-language teacher, and the fundamental basis of success is found in the teacher’s thorough knowledge of the subject-matter.

The theoretical pedagogical training received by the student in the German University is a rather uncertain quantity. As a university student he is entirely free in his choice of subjects. His interest may or may not lead him into pedagogical courses, if he is in an institution in which such courses are given. Reference to the list of courses in education offered in German universities from Easter, 1907, to Easter, 1910, shows that the opportunities for pedagogical training are very limited in some of them. In several cases they are confined to philosophy, ethics, and general psychology, which are nearly always given. In a few institutions educational psychology holds a high place. The most common course in pedagogy proper is that in the history of pedagogy and pedagogical systems. Courses in general method and in methods of teaching particular subjects are occasionally given, and also courses in gymnasial pedagogy. Courses in management and in the sociological phases of education are almost entirely wanting, probably because management is so largely an affair of school administrators, and because the study of sociological problems, outside of official circles, has not yet taken a deep hold on German thought. In only a few institutions is there opportunity for observation and practice teaching under the supervision of the university department of education. The fact that the student must be examined upon philosophy and

pedagogy will probably induce him to take at least one or two courses in these subjects and in psychology, but the number of courses may be very small and the work elementary. An examination of the reports of the candidates in the *seminarium praeceptorum* shows that this was actually the case in several instances. In general the study of the theory of education in the university course of prospective teachers is not very extensive, and in some cases more would certainly be desirable. On the whole this work seems not superior to that offered in many American universities, and it is probable that the American student now devotes as much time to it as his German cousin.

The state examination has for its purpose the testing of the attainments of the student on the scientific or purely academic side to determine whether his scholarship is sufficient and of such a character as to make him a suitable candidate for the position of teacher in the higher schools. A considerable knowledge of religion, the German language and literature, philosophy, and pedagogy is thought to be a necessary part of the equipment of every teacher, and this is tested in every case by an oral examination and by a thesis which is supposed to indicate the applicant's power to think and to express his thoughts systematically. In the preparation of the thesis he is permitted to use books freely, but he is required to sign a statement that he has received no assistance from persons. The examination in the subjects which he wishes to teach is much more severe. He must defend his thesis, he must write a short paper on some topic assigned at the beginning of the three-hour period permitted for it, and he must pass an oral examination before the committee of examiners. In all of its different forms the examination is a serious and dignified procedure and a real test of the applicant's ability, in various directions. It gives assurance that the required three years at the university have not been spent in vain. It tests general culture, scholarly knowledge of the principal subjects, ability to use the German language in the systematic expression of ideas, and, in a general way, the trend of the candidate's thought. On the whole, it seems to emphasize the important things and to contribute safety and dignity to the profession.

The *Seminarjahr* is the keystone in the arch which binds together and holds in place high academic scholarship on the one side and thorough pedagogical training on the other. It is the most modern and the most distinctive feature of the German system of training teachers. Before its establishment in 1892, the teaching in German higher schools was what might have been expected from scholarly men with a minimum of theoretical pedagogical training. Since its introduction the practical pedagogy of the higher schools has greatly improved. The Germans themselves feel that the institution is still in its infancy and that it may be made more effective with experience, but in general they have great faith in it. It was introduced because a need was felt for better professional training than was afforded by the academic and theoretical pedagogical work of the university and by the trial teaching of the *Probejahr*. The purpose of the new institution was to combine theoretical and practical pedagogical training under the direction of a practical school man of long and successful experience, who was competent to show the relation between theory and practice.

The members of the seminar constitute in themselves the most striking factor in the work of the *Seminarjahr*. They are young men, usually between twenty-five and thirty years old; they are scholarly, capable, ambitious, and eager for admission to their profession. The career upon which they are about to enter is an honorable one and it will afford a competence for themselves and their families. They have but to prove themselves competent during this year and the next, and the doors of the profession swing open to them for life. They must succeed, however, during these trial years; otherwise they miss the goal entirely. They have every incentive to become good teachers at the earliest possible moment, and they are in a position to profit greatly by the training which the work of the year affords.

The ability of the members of the seminar as learners is matched by that of the directors as instructors. They are always men of long and successful experience, and they are chosen with a view to their adaptability to this work. They are university-trained men who have proved themselves as teachers and admin-

istrators, and some of whom have won distinction through their writings. In several cases they are professors of pedagogy in the universities of the cities in which they live. They are practically always directors of higher schools, the proper administration of which is their chief interest. The candidates are enrolled as members of the teaching staff in these schools, and it is the business of the directors to make of them the best possible teachers. The work required by such men under such circumstances may be more or less theoretical, according to their training and inclination, but it will surely be practical. The candidate must reduce his theory and his scholarship to actual practice in successful teaching. There is no sharp separation between theory and practice as there may be when instruction is given by university professors who have no direct acquaintance with the practical work of the schools. These directors are likely to be fairly well informed on pedagogical theory, and that theory has been illuminated by years of practical experience. They are at liberty to call to their assistance expert teachers of the subjects in which they themselves have not had special training, so that the direction of the seminar work is always in the hands of scholarly, expert, practical teachers.

Candidates and directors alike bend their efforts toward the attainment of practical results. Considerable knowledge of pedagogical theory on the part of the candidates may fairly be assumed, and the subject is further studied and discussed in the weekly meetings of the seminar, but the largest returns come through the actual teaching of the candidates under close supervision and criticism either by the director or by the special teacher to whom the work of a candidate has been assigned. They are usually given the lower classes, where the problem of method is much more evident than it is in the higher classes. It is real teaching, in a real school, under normal conditions, that is done by these candidates from the beginning. They are held responsible for results not for one hour only but for the term and the year. They are not practicing, they are teaching; the pupils are not being practiced upon, they are being taught. The value of such teaching under careful criticism is infinitely su-

perior as a means of training to an occasional hour of practice teaching. When this teaching by the candidate is supplemented by hours of observation of the work of other teachers, criticism in the seminar meetings of their work and his own, and the study of general pedagogical theory and of methods of teaching particular subjects, the practical training seems well-nigh ideal. The candidate learns to study and criticize intelligently his own efforts, and he forms the habit of making the work of each hour as effective as possible from the standpoint of good teaching. I can think of no better means for the training of teachers to both theoretical alertness and practical efficiency than that outlined for the work of the *Seminarjahr*.

It is true, of course, that ideal conditions are not always found in the real seminar. Candidates lack something and do not succeed. Directors may be more or less efficient, with the possibility always existing that the work may be unduly warped by individual prejudice. The directors of the higher schools are a much over-worked body of men, the duties of the seminar add to their burdens, and often they do not have sufficient time to devote to the needs of candidates. Not infrequently the teaching staff is so limited that the candidates are required to teach from fifteen to twenty-four hours per week from the start, thus giving insufficient time for observation, the preparation of their work, and professional study. In such cases the director and the other teachers are likely to be very busy also, and consequently the teaching done by candidates is not properly supervised and criticized. They are left too much to their own resources. The scarcity of teachers in recent years has made this state of affairs somewhat common, to the regret of everybody concerned. From the reports which came to me I received the impression that the gymnasial seminars are not always as effective as they would be if the director had sufficient time to devote to the instruction of candidates and the supervision of their work, and if the candidates had about ten hours of teaching instead of either more or less. It occasionally happens that the candidate has too little teaching to do—even less than five hours a week. In such cases he is likely to become restless because he feels that

he is simply marking time to no profit. This situation is as unsatisfactory as the opposite. Fortunately each seminar director is left large freedom in the work of his seminar, and it is reasonable to expect that out of the collective experience will ultimately come general agreement and greater wisdom in the conduct of the work. My own impression is that more theoretical pedagogical work might well be expected of students in the university, thus leaving more time for a study of its application and for the consideration of practical pedagogy in the seminar. Two things militate against this end at present, the principle of absolute freedom in the selection of university courses and the lack of opportunity for the study of pedagogy in some of the universities. When the gymnasium seminars were first established it was feared by some that not enough competent schoolmen could be found to act as directors. That fear seems not to have been realized. The legal provision that a seminar may be discontinued at any time or removed from one school to another by the provincial *Schulcollegium* is a safe-guard against the continuance of a seminar in the hands of an incompetent director. Many of the weaknesses now existing in the work of the seminars are due to conditions over which the directors have no control.

The *Probejahr*, which has been part of the Prussian system since 1826, was originally designed to keep candidates out of the profession until they had demonstrated their proficiency by actual teaching. It was a year of testing rather than of training. Directors were officially urged to give careful supervision to the work of these young and inexperienced teachers, but no express provision was made for it and the multiplicity of other duties prevented its effective accomplishment. The result was that in the great majority of cases the *Probejahr* was little more than a period of probation in which the candidate, without any particular assistance from others, had the opportunity to demonstrate his teaching ability. It was but natural that this should be regarded as unsatisfactory when educators began to think carefully about the training of teachers for the higher schools. Since the introduction of the *Seminarjahr*, the *Probejahr* has remained as a time of further testing. There is not so much

emphasis on training, as the candidate is usually not required to attend the meetings of a seminar or to follow any systematic course of professional study. However, the fact that he must make a written report at the close of the year concerning his work, and the knowledge that the work of this year is an important factor in making up his final record, serve to keep his attention fixed upon the professional character of his work, and the ultimate result is a considerable amount of training. When the candidate in the *Probejahr* is assigned full work, that is, twenty-four hours a week, and is paid as an assistant, the year seems to serve a purpose without being a burden; but when he is given only a few hours of teaching and receives little or no pay he is likely to become restless, and for good reason. I am disposed to share the opinion of a considerable number of German educators, that if the work of the *Seminarjahr* were properly ordered and the time of the candidates wisely divided between theoretical and practical studies as good pedagogical results would be obtained from one year of training as are now secured from two, and the *Probejahr* would be superfluous. The present custom safeguards the profession at the expense of the individual candidate. When one takes into consideration the sharp competition for place in Germany, however, and the scrupulous care exercised by the government in the selection of teachers, it is easy to understand, and perhaps also to justify, the existing requirement.

Political, social, and industrial conditions in Germany are very different from those in the United States. Nevertheless it seems to me that we could with profit follow Germany's example in some matters relating to the training of teachers. It may not be possible now to require as high general academic scholarship of the teachers in our high schools as is required of the teachers in German higher schools, but a considerably higher standard than now prevails is both desirable and feasible. The theoretical pedagogical training required of German teachers is not too much to ask of our high-school teachers, and opportunities for securing it are available in many American universities. We may well look toward the adoption of a thorough special examination for high-school teachers, an examination that shall give

both safety and dignity to the calling. Especially should we adapt the work of the *Seminarjahr* and the *Probejahr* to our needs. We either already have or we are rapidly developing facilities in our colleges and universities for the instruction of candidates in general academic subjects and in the theory of education, but there is yet lacking an institution that does the work of the German gymnasial seminar. It is needless to say that the *Seminarjahr* and the *Probejahr* can not be taken over entire; they would have to be modified and adapted to American conditions. I believe that such adaptation may be found in a combined effort of the high schools and the pedagogical departments of the colleges and universities, under the leadership of the latter. Full discussion of the subject must be deferred, but in brief the argument is that, since the colleges are particularly interested in promoting educational efficiency in the secondary schools, and since they can provide both the needed general academic culture and the theoretical professional training for secondary teachers better than can any other institution, they should assume the responsibility for this work; and that, because the high schools profit greatly by having well-trained teachers, and because they can provide better facilities for the practical training of teachers than can any other institution, they should co-operate heartily with the colleges in the systematic accomplishment of this hitherto neglected part of the work.

AN ATHENIAN ASSEMBLY: AN EXPERIMENT IN HISTORY TEACHING

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At first sight the Peloponnesian War does not seem to offer the teacher the same opportunity for playing upon the imagination and stirring the emotions as is presented by the two great periods which immediately precede it. On the contrary it seems rather to deaden the interest which has been aroused by the contemplation of the glorious achievements of men like Themistocles, Cimon, and Pericles. The prolix accounts which characterize the older textbooks—mere abridgments of the original narrative of Thucydides—have given way in the more recent books to the briefest possible notices of some of the main features of the struggle. Apparently these writers share the feeling of many teachers that the ups and downs of this strife for leadership offer little of real worth or interest to the student, and are, therefore, to be hurried over with little if any comment.

Notwithstanding the difficulties attending the presentation of a struggle of this character, there are many important lessons to be drawn from a study of the events of the period, especially if the war be treated not so much from the narrative as from the biographical point of view. The struggle in its inception centers about Pericles, who, although recognizing that a break with Sparta is inevitable, seeks by every means in his power to postpone the evil day. He directs the war for the first few years, but soon falls a victim to the plague which follows his efforts to safeguard the people within the walls. He is succeeded by such blatant demagogues as Hyperbolus and Cleon, men who, denied the advantages of social position, nevertheless display a political ability of no mean order, molding and shaping the opinions of the most intelligent people of their time. Cleon becomes the immediate successor of Pericles, and is largely

responsible for the conduct of Athenian affairs from 427 to 421 B.C., persuading his fellow-citizens to wreak a bloody vengeance on the Mityleneans, and above all fighting every effort to bring the war to a close. After the blockade of the Spartans on the island of Sphacteria, Cleon is successful in persuading his countrymen to refuse the Spartan overtures for peace—conditions far more advantageous than they are able to secure at any later period. It is his boastfulness that prompts the Athenians to intrust to him the task of capturing these same four hundred warriors. Fortune smiles upon him in this crisis, and his success serves to strengthen his hold on the people and to commit them more completely to his plans and policy. This same assurance proves his undoing a little later when he is intrusted with the more difficult task of checking the ruinous inroads of Brasidas upon the loyalty of the Athenian outposts in Chalcidice. These two men, both representing the aggressive war parties in their respective states, fall on the famous battlefield of Amphipolis. Then Nicias and the peace party triumph at Athens, and the former negotiates the treaty which bears his name.

Now appears Alcibiades with the proposal of an alliance with Argos, and, nothing daunted by its failure, champions the expedition to Sicily. He captures the sensation-loving Athenians by his clever poses and the charm of his eloquence. So carried away are they by their enthusiasm that the arguments of the conservative Nicias fall on unheeding ears. Nevertheless they commit the expedition partly to his keeping, adding still another type of Athenian, Lamachus. The fortunes of the expedition, which are so closely linked with the shifty Alcibiades, need not be followed here. The human element is nowhere more prominent than at this crisis. Nor is it by any means lacking in the period which follows, when the fortunes of Athens and Sparta lie so largely in the hands of Alcibiades and Lysander with Persia holding the balance of power.

Enough has been said to show that the period is not lacking in interest, but pulsates with life and movement. This suggests the real point of attack for the teacher, as nothing appeals to the child so much as that which teems with life and human interest.

It is not difficult to picture the men of the period. They are so much like the product of our own democracy that we can sympathize with their every project and feel their eloquence as their contemporaries felt it.

It was with the thought of combining these two elements, the human interest in the war and the character and influence of the Athenian democracy, that the author tried the experiment which he is about to describe. It is simply one of the many attempts which are constantly being made to stimulate that self-activity which is the real end and aim of all good teaching. The experiment makes little claim to originality. In fact the idea was suggested by two very interesting experiments in history teaching which came to the writer's notice about three years ago. In one case, the entire school was organized on the model of the government of republican Rome with its senate and assemblies and the students proceeded to transact business and elect officers as in the days of Pompey and Caesar. In the other, a class was organized into a club or society with regular officers, and took up each day's lesson as any organization would deal with important items of business. The plan, in short, was to transform the classes in Greek history into miniature Athenian assemblies during the time ordinarily devoted to the Peloponnesian War.

Two or three students from each of the three classes in which the experiment was tried were selected to look up the Athenian Assembly as a special topic, noting its officers and the various rules which governed its meetings. The teacher gave them as references Tucker's *Life in Ancient Athens*, Gulick's *Life of the Ancient Greeks*, Gow's *Companion to School Classics*, and Harper's and Seyffert's Classical Dictionaries. They were instructed to be especially well informed on two points: first, the officers needed, their number, and precise duties; and second, the rules which governed the transaction of business. When they had made their report, the teacher sought to make these points as clear as possible, but to avoid mistakes, and to secure the greatest effectiveness from the very beginning, the rules were drawn off on the blackboard. After making due allowance for modern conditions, they appeared as follows:

1. The following shall constitute the regular order of business: (1) solemn curse on traitors, pronounced by the herald; (2) declaration by the chairman (*epistateis*) that the gods are propitious; (3) reading of the day's resolutions by the herald; (4) inquiry by the chairman as to whether the assembly wishes to discuss the resolutions, or to put them immediately to a vote; (5) discussion of the measures; (6) voting on the measures; (7) adjournment.

2. In case the assembly decides to discuss the measures, the chairman shall ask, "Who wishes to speak?" All persons desirous of participating in the debate shall indicate the same by the show of hands. The herald shall note their names, and the chairman shall indicate the order in which they shall speak.

3. The presiding officer may cut short a speaker's remarks, and any citizen may interrupt a speaker to ask a question. In addition to the officers named in the rules, one member of each class was chosen to preserve order, serving in the place of the regular *toxotai*.

The first recitation was spent in carefully explaining the rules and in the election of the necessary officers. As the classes were just entering upon their second year of academic work, many were not familiar with the simplest rules of parliamentary procedure, and some time was therefore consumed in instructing them how to address the chair and how to put motions. Even to the last many persisted in indicating by the hand their desire to ask a question, as they had become accustomed to do when in charge of the instructor. The balloting for chairman or *epistateis*, resulted in the election of the best student in each class as presiding officer. The offices of herald and sergeant-at-arms were bestowed, in at least two cases, upon students who were better known for their pleasing address than for their intellectuality.

After the necessary business connected with organization had been transacted, the teacher explained to the classes that they were thenceforth to imagine themselves Athenian citizens, and an imaginary committee of the council or *boule* (represented in the person of the instructor) would submit to them from day to day

resolutions of a similar character to those which came before the original Assembly during the war. They were to remember that the decisions of the Assembly during this period were of such moment that they affected the destinies of a considerable part of the Greek world, for they had only to bear in mind the fact that Athens was the leading city of Greece at the time and ruled over a vast empire. To make their deliberations still more vivid, they were to speak in the first person, and to address and speak of their fellows as "Citizen Smith" or "Citizen Brown."

The following resolutions were submitted to the assembly: (1) that Athens was justified in her dealings with Corcyra and Potidaea; (2) that Athens is prepared for war; (3) that the plans of Pericles for the conduct of the war deserve the support of every citizen; (4) that the Mityleneans deserve the severest punishment; (5) that the proper time to make peace with Sparta was after the blockade of the Spartans on Sphacteria; (6) that Cleon's policy deserves the support of every Athenian; (7) that the Peace of Nicias was advantageous to Athens; (8) that Athens was justified in undertaking the Sicilian expedition; (9) that the Sicilian expedition has disclosed serious defects in the conduct of the affairs of Athens; (10) that Athens' only hope of success depends upon changing the government and making an alliance with Persia; (11) that Athens shall accept the terms offered by Lysander.

From the very outset the classes entered most heartily into the spirit of the exercise. The herald opened the meetings with the formula, "Cursed be anyone who betrays Athens by thought, word, or deed." After each speech an opportunity was given the Assembly to question the speaker, care being exercised that any objection to his remarks should be couched in the form of a question. This privilege, however, developed a tendency to confine the debate to a comparatively small number, and it was therefore decided that no member should be permitted to put more than two questions to each speaker. It was found that not more than two resolutions on the average could be discussed during the recitation period of forty-five minutes. Each of these resolutions was supposed to be discussed at some crisis in the

war. For example, the one which criticized the conduct of the Sicilian expedition was supposed to have been introduced after the news had reached Athens of its failure. To facilitate the acquisition of the facts a topical outline of the war, based on the biographical method of presentation, which has already been described, was placed in the hands of each student, with references to the textbook. The school and city library authorities co-operated with the teacher in placing at the disposal of the classes the best books on the subject. At no other time throughout the course were so many books consulted and used so intelligently.

Ten or twelve recitations were devoted to the war, but no effort was made to complete the work in any given time, nor carefully to map out the work of each recitation. All members of the class understood that they would take up the work where they left it at the previous recitation and carry it as far as the time permitted. The instructor saw to it that they had enough resolutions assigned to keep them occupied.

The question naturally arises as to whether this exercise did not serve as a cloak for the lazy and indifferent. In general this query can be answered in the negative. Those students who were grossly indifferent or lazy did not materially mend their ways. Many who were apparently indifferent up to this time became wide awake and intensely active as the discussion progressed. As large a proportion of the class contributed to each recitation as when under the more immediate control of the teacher. The greatest enthusiasm prevailed throughout, and the exercise served to sustain and heighten the interest aroused by the study of the earlier periods.

At the conclusion of this work a test was given, calling, among other things, for a summary of some of the arguments for or against some of the questions connected with the war, e. g., making peace with Sparta after the Spartans were blockaded on Sphacteria, undertaking the Sicilian expedition, etc. The pupils were allowed to select whichever side they chose, but were not asked to use the first person in their answers. Many had been so impressed by the reality of these events that in some cases they

submitted speeches which would have done justice to a Pericles or an Alcibiades. The following specimens which were taken from the same paper illustrate this tendency:

"We ought not to make peace after the blockade at Sphacteria. Nothing would be gained by this, for although we have defeated the Spartans thus far, they are not yet humbled. The truce has been broken and there is no sense in agreeing to accept terms which although perhaps slightly to our advantage would not decide the leadership of Athens. Athens and Sparta are rival cities, and one or the other must be subjected. Shall we not therefore follow up our victories while Sparta is somewhat disheartened? Thus far we have gained no decisive victory. A truce would only be broken and the victories we have gained are not great enough for us to demand anything we wish from Sparta, or in fact anything that will do us any good. Let us continue the war."

"Athenian citizens, do not allow yourselves to be dazzled by the prospect of gaining a new province thus making way for an empire in the west. Will you send out all our army, all our navy for the sake of a new empire, when our own city needs to be protected? Do you not think that the minute our army and navy depart the Spartans will seize the opportunity of marching against the almost defenceless city? You say we will still have men. Yes, but look at the great host the Spartans will be able to send against us. We have men but our best men will be absent. What is an army without a leader? What good will a new empire do us, even if we should establish it, when our own city is destroyed, as it most probably will be?"

"Athenian citizens, we ought to ally ourselves with Persia. There is nothing else left for us to do. You say perhaps that the fact that Alcibiades is the one who proposes this ought to condemn it. Even if Alcibiades is not a true patriot, he will never dare turn traitor to Athens again. He knows that we will watch him carefully. He has nothing to gain by turning traitor. He has nowhere to flee. The Spartans have turned him out, the Persians distrust him. We will have time to recover from our losses if Persia aids us. It will tide us over this defeat. An alliance with Persia does not necessarily mean subjection to Persia. We need money. Persia has offered us money. Why not accept?"

DISCUSSION

CRIBBING AND THE USE OF PRINTED TRANSLATIONS

Most teachers, I presume, hold theoretically that "cribbing," or writing the meaning of words or phrases between the lines of the page or in the margin, and the use of "trots" or "ponies," or English translations of the texts, are a distinct hindrance to the acquisition of a foreign language. This is however not true of all teachers, especially college teachers; and even those who are opposed to such methods of preparation are apt in practice to let the matter take care of itself instead of employing frequent and vigorous measures for suppressing the evil. Extended observations of students at work in college libraries and frequent inspection of "cribbed" textbooks have led the writer to a realization of the danger of such habits of work and awakened in him the wish that the war against them might be waged with unabating and relentless vigor.

The cause of cribbing is, ordinarily, the desire of the student to make a good showing in the classroom. He wishes to get credit for what he has actually done and, not trusting to his memory, he resorts to the device of writing in the meanings of the words. He also has his eye on the examination, and fearing he will not have sufficient time to look up so many words again he prepares his book in such a manner that a quick review will be possible. Oftentimes, however, inheriting the cribbed text from some former member of the class, he finds the cribs a very welcome substitute for preparation. He receives as much credit as if he had worked for hours with his dictionary, and gains a lot of extra time for what he conceives to be the more legitimate college activities, namely, sports, dramatics, newspaper work, social life, etc. The weaker students carry the practice of cribbing so far that in case a word appears twice in the same line they attach the same meaning to it both times. A well-cribbed elementary German reader fell recently into the writer's hands. The word *Ritter* occurred twice in a certain line, and in each case the word "knight" was written in above it. Signs of even greater mental degeneracy were the interlinear renderings of such words as *Sonne*, *Haus*, *Rose*, *sprang*, and even *ich* and *ist*.

This practice of cribbing is demoralizing. It weakens the student's memory, and, what is worse, destroys his self-confidence. When he picks up a book without such helps, he is all at sea; he cannot find his bearings even in what ought to be familiar surroundings. He has lost the power to think and to exercise his memory. The habit of cribbing, and it be-

comes a pernicious habit if permitted to grow, nips in the bud, or at least stunts the growth of, any *Sprachgefühl*. When English words are on the page, the eye naturally lights on such familiar objects first. But even though the foreign words are seen first, they are immediately compared with the English equivalents written above or beside them, before the mind has an opportunity to sense their meaning, and all that elusive connoted significance, which must be felt in the original if at all, is lost.

There are two remedies which when applied in conjunction will perhaps serve to expel this noxious disease and restore the healthy, normal brain action. The first is to forbid the writing in of English words under penalty of not receiving credit in the course. The second is to set for examination only (or for the most part) material that the class has never seen before. When once the students realize that the power to handle new material is the test of their work and that a few slips in recitation-hour will not be looked upon as particularly serious they will see that cribbing is not only unnecessary but suicidal.

The question of "trots" is a broader one. In the case of printed translations which are at once good pieces of literature and comparatively faithful renderings of the originals, there will be found many teachers who would either openly advocate their use, or, at any rate, not discountenance it. They seem to feel that these translations are a harmless aid to the work—that the student can cover more ground with them and consequently learn more. They are, however, far from being harmless, especially as our students employ them. There is an ever-present danger that a student will not work out a difficult passage first, but, following the line of least resistance, will at once consult the translation. He loses thereby the power that would have resulted from the overcoming of an obstacle, as well as the attendant increase in his confidence in his own ability to handle the language. How often we see students with the index finger of one hand on the translation and that of the other on a line of text, examining the two alternately and carrying back each time a few equivalents from one to the other. This is especially true when they are tired, in a hurry, or not interested in what they are reading.

English translations serve a useful purpose. They are for those who do not know the foreign tongue. Translations made primarily to be used as "ponies" have been found to fill a demand, an artificial demand, created partly by the natural inertia and sloth of our academic youth, or by the lack of proper time for preparation for half a dozen courses, but principally, I think, by the fact that the reading material has not been chosen with due regard to the stage of advancement and the powers of the individual class or student. The texts have been too difficult.

In order to discourage the use of "trots," we must in the first place teach our students how to read easily and rapidly without the use of a

dictionary,¹ and, secondly, we must make sure that the texts we ask them to procure are such as will be of interest to them and adapted to their stage of advancement. These remedies would also assist in driving out the practice of cribbing. It is particularly desirable that texts be chosen of which no English translations exist or are easily accessible. This will be no difficult task so far as the modern material is concerned, but is out of the question when we find our classes prepared to take up the works, say, of Lessing, Goethe, and Schiller. But let us hope that by the time they have reached this stage we shall have brought them to the point where they can read and get the contents of the work in question without being obliged to translate it into English. They will need to use a dictionary frequently, perhaps, in their study of the especially difficult texts, but let them consult it in order to learn the meaning of the original and not merely to find its equivalent in English words.

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¹ For a suggestion as to one way of accomplishing this, see articles entitled "In wie weit darf man sich beim Unterricht in der deutschen Sprache des Uebersetzens ins Englische bedienen?" (*Monatshefte für deutsche Sprache und Pädagogik*, Januar und Februar, 1908), and "Some Practical Hints for Teaching Students How to Read German" (*School Review*, October, 1909).

BOOK REVIEWS

A History of Secondary Education in Scotland. By JOHN STRONG. Oxford: The Clarendon Press, 1909. Pp. viii+288.

As one reads through the pages of Professor Strong's work one is impressed with the scholarly tone that pervades the history from cover to cover, frequent references that enable the student of education to work still deeper into any phase of the subject of Scottish education, selections of original sources interwoven with the narrative in a pleasing manner, and the thoroughness with which the author has delved into private and public source-material in order to illuminate each topic of consideration with the proper light of its historical setting. The monograph is a valuable addition to the literature of secondary education. It is to be regretted that the author did not supply in the appendix a few of the curricula of the representative secondary schools of the country.

The starting-point of the history is the year 563 A.D., when Columba founded the monastery at Iona. Subsequent chapters show how education in Scotland, as on the Continent, was for centuries closely associated with the church, and that the central aim of the schools was the dissemination of church teaching and dogma. During the period of Catholic supremacy, which ended with the Reformation, three factors—the diocese, the monasteries, and the parish—had their influence in establishing schools that are represented by different types of secondary schools found in Scotland in the later part of her educational history. The place of the parish and burgh schools in the evolution of the educational system of Scotland receives full treatment in separate chapters. During the eighteenth century the influence of the parish schools was so beneficial in shaping manhood in the land as to lead a later historian to assert that the best and greatest men whom Scotland produced during the century received their education at parish schools.

The distinctive features of Scottish education as seen in its history and present condition are: an intimate connection between its elementary and secondary grades, which is found in that distinctly Scottish institution, the parish school; the easy accessibility of its higher institutions of learning to the general public; the national character of its schools and universities; and the communal control of education in the burghs. The secondary schools of Scotland entered upon a new lease of life about the beginning of the nineteenth century, when changes and extensions in the curriculum brought about the erection of new buildings all over the land, and the rebuilding of many of the older ones. But the renaissance of these schools dates back about two decades only. In recent years state aid has been given to the schools, with the result that remarkable expansion and development have ensued. With state assistance has come state supervision as well, which in recent years has extended over practically the whole of secondary education in Scotland.

RAYMOND MCFARLAND

MIDDLEBURY COLLEGE
MIDDLEBURY, VERMONT

Americans. An Impression. By ALEXANDER FRANCIS. New York: D. Appleton & Co., 1909. Pp. xi+256.

Part of this book was written in America, the remainder in England. It was revised in Russia, and the preface is dated Calcutta. The chapters appeared first in the *London Times*. The dedication is to a former representative of the United States at the Russian Court. The author was for many years in charge of the English church at St. Petersburg.

This combination of circumstances furnishes an interesting background to the reader who turns to the titles of the nineteen chapters in the contents: "The National Temper," "America and England," "Natives and Aliens," "The Making of Americans," "The Jews," "Racial Prejudices," nine chapters on "Social Settlements and Education," four on "Social Discontent," "Socialism," "Democracy," and "Social Progress."

The author is a thoroughgoing idealist and in many places deprecates empirical, and, as he considers them, materialistic tendencies. Yet he frequently illustrates in his treatment of his material the limiting influence of custom and environment. He never forgets the relation of America to England, and is apt to judge elements and contributions other than of English origin by their conformity or lack of conformity to the original type. He recognizes that the fusion now going on may result in the production of a higher type, but in each case studied his primary interest seems to lie in determining what has become of the original elements. Thus among the Russian Jews the custom of early marriage as a means of preserving young people from illicit sexual relations becomes practically impossible in America because of economic conditions. The author seems to look upon the change as an evil, and does not take account of the unfortunate conditions which accompany the practice. What seems to impress him most in the social life of the settlements is the fact that here they form "new conventions which impose restraints." There is no question of the value of these conventions and restraints, but one feels that the author would enter better into the life he has observed if he could take more account of the equally important factor of initiative in social, moral, and religious life, which represents intelligence as the other factor represents instinct and habit.

This difficulty appears in the discussion of religion in connection with the settlements and the schools. The classic and established is much more clearly religious to the author than is the reconstructive and changing. The American home would spoil the children were it not for the discipline of the schools; and now the schools, between self-government schemes, elective courses, and feminization, are in danger of destroying the virility which has been America's safeguard. The rule of the schools is "impersonal and invariable," "as domestic rule should be." This condition includes all advantages—there are none left for the relationships of the newer type which are developing in American life and, more slowly, in European life. One must admit that these more democratic relationships are being brought about with considerable waste, but the more "impersonal and invariable" rule is not entirely free from similar loss.

The older system which is cited in Williams College as having had twenty-seven religious services a week, sixteen of these compulsory, is not entirely commended, yet its aim is described as being "to make the human will as a

strong house, barred and bolted, that could withstand every blast of any storm. Now, the aim is to protect the house, as by a forest on which the fury of the storm shall be spent."

There is no doubt that Americans use means such as the "forest" more than do some other peoples; but is this not in itself an evidence of will and power? I believe that the resourceful American youth of today will not suffer on the whole in comparison with his European cousin or his New England great grandfather. Even the author is impressed by the effectiveness of the self-supporting college student; it is possible that he makes too much of this phase of college life, and does not sufficiently recognize its limitations.

There is a good index in the book, so that one is able to locate topics easily and to judge of the extent to which particular subjects are discussed. Some of these are very interesting. There is a comment on the schools: "Written work is rarely called for, and slovenliness characterizes such of it as there is." A German who spent some time in American schools just before the visit of Mr. Francis complained of the excess of written work he found there. The American and English voices are compared "to the undoubted advantage of the English in inflection and pitch. In pronunciation, however, the American seemed to me to excel in distinctness and the Englishman in distinction. . . . The superior distinctness of the American is due, I suppose, to conscious efforts, as the superior distinctness of the Englishman is due to habitual and unconscious ease, in conforming, each in his measure, to the standard which educated persons in both countries, even in America, accept."

There is not space to go into the race problem and other social questions which are treated here with much clearness. The reader will find much that is helpful in the sections on college athletics, the Rhodes scholarships, fraternities, and many other topics.

FRANK A. MANNY

KALAMAZOO, MICHIGAN

The Mental Man: An Outline of the Fundamentals of Psychology. By GUSTAV GOTTLIEB WENZLAFF. New York: Charles E. Merrill Co., 1909. Pp. 272. \$1.10.

This is a concise little book in general elementary psychology, which emphasizes the functional point of view of mental life. The book belongs to the better class of normal-school textbooks and aims to give a comprehensive rather than an intensive treatment of the subject-matter. The material included is, as a rule, selected from modern writers of recognized reputation and consequently the book contains many valuable and helpful references.

Aside from the topics usually treated in works on general psychology the author includes chapters on "Heredity," "Unexplained Mental Phenomena," "Mental Types and Characters," and many references to abnormal and pathological phases of mental activity. The author believes that "psychology is not a logic, describing and explaining the processes of correct and fallacious thinking; nor a discussion merely of apperception, or the manner in which knowledge is acquired and expanded; nor merely a laboratory handbook of psycho-physical measurements; but psychology is a science that should also show us the mind

of man growing, striving, moved and moving, consciously and mysteriously working, and ever fluctuating and varying, often even to a pathological extent—in short psychology should be the story and discussion of the Mental Man" (p. 3). This "story and discussion" is treated in textbook form and we find no less than forty-eight subjects treated in one chapter of twenty-five pages.

Among the more general presuppositions are: "adaptation to the ends to be obtained" is used as the criterion of the beginning of consciousness; "lapses of intelligence" is accepted as an explanation of the origin of instinct; "an act which does not follow an idea, whether it seeks a purpose or not, can in no sense be called voluntary, in as much as it has not a place in consciousness"; mind and soul are identical, although the latter term is seldom used.

Generally speaking the book is free from the taint of faculty psychology, but an exception is instanced in the following: "Memory, in the usual and proper sense of the word, is the power of the mind to retain, recall, and recognize centrally and peripherally originated impression" (p. 184).

Genetic psychology receives little attention in this book. From the point of view of analytic psychology we find the author frequently vacillating in his use of well-established technical terms. For example, "Sensation is the transmission of stimuli from the periphery" (p. 124); "a particular sensation tends to run in the same tract" (p. 161); "when a particular kind of a sensation has left a tract in various tract-groups, so to speak, there is opportunity for misinterpretation, as the sensation may cause discharge in any one of the many possible tract-groups" (p. 161). And again, speaking of the development of consciousness, he writes, when recalling an experience from childhood, "There seemed to be a diffused, undefined, general sensation, rather painful in tone, and, as it were, located in space, like a cloud, but not belonging to anything" (p. 52).

There are also a few typographical errors (p. 234 and p. 52) in spite of the good form in which the publishers have executed their part of the work.

This is on the whole a sane book which will be of interest and help to lay readers and to elementary classes.

BIRD T. BALDWIN

THE UNIVERSITY OF CHICAGO

The Kindergarten Movement in American Education. By NINA C. VANDEWALKER. New York: Macmillan, 1908. Pp. 274. \$1.25.

This book is the first to set forth fully the history of the kindergarten from its beginnings to the present time, and with all its associated interests, relationships, and influence. Here may be found a record of the men and women who have labored for its advancement in all parts of the United States, with some account of the characteristic contribution of each one. The preservation of this data alone would make the work a valuable one and give it an important place in every educational library.

The chapter on "The Kindergarten in the Public-School System" deserves especial commendation as containing exact information that is often wanted where kindergarten extension is being made in the public schools. Perhaps the most significant chapters in the book to those interested in elementary education

in general are: "Kindergarten Influence in Elementary Education," and "New Tendencies." Nowhere else can a better statement be found of the trend of modern education and the factors that are shaping it.

The last chapter in the book contains a well-balanced review and critical analysis of the Froebelian principles of education, and of the conceptions that are now demanding a reinterpretation of Froebel's philosophy and a reorganization of his method.

BERTHA PAYNE NEWELL

TRYON, N.C.

Society and Politics in Ancient Rome. Essays and sketches. By FRANK FROST ABBOTT. New York: Scribner, 1909. Pp. x+267. \$1.25 net.

This book, as we learn from the preface, contains reprints of various magazine articles and similar publications, and also some new material. It is well arranged and edited, while the excellent paper and printing, the accurate proofreading, and the addition of a handy index combine to make it both an attractive and a useful volume.

Neither can it be considered a thankless task to collect in a new work essays previously published, for these were so widely scattered, that but few could have been known to any one reader. For myself I must confess that I remembered but four as previously known, though the reprinted essays are ten in number. The titles follow: (1) "Municipal Politics in Pompeii"; (2) "The Story of Two Oligarchies" (the Roman versus the U. S. Senate); (3) "Women and Public Affairs under the Roman Republic"; (5) "The Theater as a Factor in Roman Politics under the Republic"; (6) "Petronius; a Study in Ancient Realism"; (7) "A Roman Puritan" (Persius); (8) "Petrarch's Letters to Cicero"; (10) "The Career of a Roman Student" (Cicero's son); (11) "Some Spurious Inscriptions and Their Authors"; (12) "The Evolution of the Modern Forms of the Letters of Our Alphabet."

Everyone must acknowledge that most of these essays have gained in force by their united publication. This is especially true of the first five, slightly less so of the following five, which, by the way, suggest that the title should have been "Society, Politics, and Literature in ancient Rome." Without detracting from the merit of the last two essays (Nos. 11 and 12), it may be urged that they are a little out of place in a volume otherwise so well balanced. Of the other reprinted essays No. 3 should certainly be popular with ladies' literary clubs and with the "suffragettes," for Professor Abbott makes many of the prominent politicians and public men of Rome look like mere puppets, handled by their wives or sweethearts. The thesis seems to be proved, and that too without a pretense of exhausting the evidence; yet admirers of antiquity may remember that there is another side to the story of woman's position and influence at Rome, which did not lie within the field of the essay.

In the essay on "Petronius" the comparison with the early Spanish novel is most apt and interesting, though I noted one slight slip. On p. 126 the statement that "magic, the supernatural, etc., are carefully excluded" seems hardly true for Petronius; cf. *Cena Trimalchionis*, §62, where occurs the story of a man changing himself into a wolf.

No. 7 will probably arouse interest for an author now seldom read, though

I cannot fully agree with the sentiments. The New England Puritan may be deserving of weighty punishment, but to be compelled to read and admire Persius as his own prototype seems rather exacting. Professor Abbott is however partly justified, for he assigns the penalty from a personal memory of the enormity of the offense; cf. his reference to his boyhood days on p. 140.

Of the two new essays in the book, No. 4, "Roman Women in the Trades and Professions," is the more interesting. For a popular essay it is very broad and scholarly and is nevertheless entertaining at every point. Some may object to the treatment of faith cures and women physicians in such close succession, or to the statement of Petronius, "a doctor is nothing else than a sort of consolation to the mind," but no one can be offended, for our author properly points out that in the Roman times all physicians, including the women, were of a low social position and hence not to be compared with the modern profession. On p. 91 Professor Abbott mentions the poetess Sulpicia as the authoress of a half-dozen elegies, which pass under the name of Tibullus. I agree with him on this question of authorship, but it seems to involve too many consequences for so brief and positive a treatment; for instance, would he assign the Cerinthus poems also to Sulpicia? If so, the number is nearer a dozen poems. In any case I should not hesitate to rank Sulpicia higher as a poetess than Professor Abbott has ventured to do. On the other hand the discussion of "Silvia's Journey to the Holy Lands" is full and appreciative. I know of no other equally good and popular account of this interesting story by an unknown authoress.

The other new essay, No. 9, is on "Literature and the Common People at Rome." While popular in character, the discussion is broadened and made interesting to scholars also by treating both wall-paintings and inscriptions in addition to the literary sources.

The book should have a wide circle of readers, especially among Latin teachers.

HENRY A. SANDERS

THE UNIVERSITY OF MICHIGAN

Selbstbetätigung und Schaffensfreude in Erziehung und Unterricht, mit besonderer Berücksichtigung des ersten Schuljahres. Von W. WETEKAMP. Zweite, stark vermehrte Auflage, nebst einem Anhang: Wie ich die Idee der Selbstbetätigung in 1½ jähriger Schularbeit durchzuführen suchte. Von PAUL BORCHERT. Leipzig: Teubner, 1910. Pp. iv+94. Mit 16 Tafeln. M. 1.80.

This pamphlet is the report of an experiment along the lines of manual training in Germany, and is significant to American teachers in that it contains in essence a change from the former principle of German education of "education for knowledge" to the newer characteristic of education "for social efficiency and industrial service."

The merits of this type of education, according to Dr. Wetekamp are: the transition from home to school is facilitated, because the instruction is closely connected with the play instinct and the natural activity impulse of the

children; love for the school and instruction is strengthened and always kept awake; a great saving of nervous force results in that the pupils need not force themselves to be attentive, because the attention has its rise in the work itself; the teacher can keep himself informed, even if classes are large, whether all the pupils take part in the work; by means of continued exercises in modeling and drawing, the senses are trained and the imagination stimulated; by means of a constant self-activity the children are educated to independence and confidence in the use of their own powers; home-work is limited and mere mechanical assistance on the part of the parents is eliminated; the utilitarian trend will effect a better understanding between home and school; the hygienic effect of activity is noticeable, and in particular the number of cases of spinal curvature is decreased; impetus to work at home is given, so that the temptation to loafing in the streets, etc., is lessened; the dignity of labor will become increasingly recognized.

This experiment was carried on especially in the first and second elementary grades, but it is worthy of notice that the director of this Gymnasium recommends strongly the carrying through of the idea of manual training to the highest classes of the secondary school.

How Two Hundred Children Live and Learn. By RUDOLPH R. REEDER. New York: Charities Publication Committee, 1910. Pp. 247. Illustrated. \$1.25.

Three methods claim superiority in treating with the grave social and educational problem of the bringing-up of orphans: the barrack-like institution, with central plant and large dormitories, the cottage-system institution, with groups of from thirty to fifty and a central administrative department, and the placing-out system, under the auspices of a home-finding society. The objection to the first plan is that it cannot provide for individual treatment, and therefore cheats the child out of his birthright, the claim to a home, while to the second plan the objection is often raised that it makes for a multiplication of plants, and is therefore uneconomical, and the last plan raises the question of finding an adequate home, and a stimulation to independence, together with providing against exploitation, by proper friendly visiting. Under present circumstances, probably the cottage plan is the most expedient, although the placing-out plan is the ideal one.

Dr. Reeder has had the rare good fortune of seeing in his institution the change from the barrack system in an urban community to the cottage plan in a semi-rural settlement. The book is the record of his observations and experiments, and is a refreshing contribution to the intensive study of modern methods of pedagogy in their application to specific problems. The author has had to deal with children who under the institution plan will become wageworkers in the factory at the age of fourteen, and has aimed to educate them in the home as well in the school. There are nine chapters in this book: "Dietary, Food, Interests, and Incentives"; "Exercise, Environment, and Play"; "Industrial Training"; "Economic Training"; "The School"; "Punishment"; "Moral Training"; "Motivation and Personal Touch"; "Religious Instruction and Training."

By way of illustration attention may be called to the chapter on "Industrial

Training," in which the author works out very satisfactorily his idea that the enriching of experience is the chief aim in this phase of education. Enriched experience will lead to self-confidence, even if experiments fail, and self-confidence in its turn will stimulate ambition, until social efficiency is reached. Very justly the author raises the question whether this type of child should not be prepared for agricultural living rather than for machine production. The chapter suggests the problem whether rural children come to the cities for industrial employment of the unskilled type or for leadership. The chapter on "Economic Training" points out the necessity for experimentation in the actual handling of money during adolescence. A co-operative device serves the purpose admirably in this group. In the chapter on "Punishment" the author says (p. 153): "It is not a question of what he deserves, but rather a question of what will be most helpful to enable him to overcome, by self-formed purpose or mastery, his desire to repeat the offense." In this passage he really puts in terse form the modern principle of charity and correction. That it works well in his community-group goes without saying.

This book deserves well at the hands of teachers, because it is stimulating on every page, and will be of great advantage to the secondary teacher, by showing him the operation of modern educational principles in a group where the *a priori* assumption is against success.

HUGO P. J. SELINGER

THE UNIVERSITY OF CHICAGO

C. Sallustii Crispi Bellum Catilinae. Edited with Introduction and Notes by DANIEL A. PENICK. Boston: D. C. Heath & Co., 1908. Pp. 171.

A scholarly and useful textbook is this new edition of Sallust's *Catiline*. The introduction, of fifteen pages, though brief and containing some slight infelicities of diction, is in the main both instructive and attractive. The biographical portion is conservative and accurate. The treatment of Sallust's style is unusually full in its statement of detailed facts, and somewhat meager in its conclusions—an advantage from the point of view of the advanced student, but less desirable from that of the young student.

The text has been constituted with great care, and the quantities are accurately indicated. The vocabulary is well made, and contains line references to the text and a goodly number of illustrations of idiomatic usage. There are thirty-two pages of notes. Here, again, the treatment of the author's stylistic peculiarities is admirable. There is scant reference to matters historical, biographical, and political, which most young students would find interesting and serviceable.

Some teachers would be inclined to criticize the lengthy syntactical appendix (twenty-six pages) as tending to discourage the habitual use of the grammar. All will sympathize with the purpose of the editor, as stated in the preface, "to help the student to an appreciation of Sallust as an author." One could wish that so admirable an aim had found even larger expression in the case of a writer so intrinsically interesting as Sallust.

A. R. CRITTENDEN

THE UNIVERSITY OF MICHIGAN

Athletic Games in the Education of Women. By GERTRUDE DUDLEY AND FRANCES A. KELLOR. New York: Henry Holt & Co., 1909. Pp. vii+268.

This book from its table of contents or from a casual examination may appear disconnected or made up of different books. But the lack of unity is only apparent; the parts are unified by having been written for one definitely determined class—all those who are in charge of the physical education of girls. Such instructors will be interested in the value of athletic games, the present conditions, and the methods of instruction; and these are the three parts of the book.

The authors confine their discussion also to a definite aspect of the subject—the educational value of athletic games. This is the title of an excellent chapter in the first part, in which the point is clearly made that women greatly need the development in self-control, co-operation and fair play that team work surely promotes. Part One also makes a plea for better instructors—instructors who have had an adequate training and who feel responsibility for their work.

Part Two ("Present Conditions") gives extended statistics of various games in different classes of schools, evidently obtained by a careful investigation of the field. The data are perhaps unnecessarily extended. We are willing to accept without argument the excellent suggestions for improvement and the summary. Part Three ("Methods of Instruction") is evidently intended for the class of teachers referred to in an earlier part of the book, those who have been led, in one way or another, to direct girls in their athletics but who do not know just how to go about it. These teachers will want to own the book, and will find interesting matter in all of it.

If one were to criticize the book, one might ask whether the physical side of the subject has not been too entirely subordinated, whether young women do not need more consideration for the fact that they are women. It may be that those who believe that basket-ball as men play it is likely to prove harmful to girls are shown too little regard; and that the idea that "schoolgirls will play basket-ball anyway" is given too much consideration.

The book has an ample index, always an advantage in a handbook. It is at times, unfortunately, lacking in exactness of word and clearness of phrasing.

NELLIE COMINS WHITAKER

SALEM, MASSACHUSETTS

Outlines of General History. By V. A. RENOUF. Edited by WILLIAM STARR MYERS. New York: Macmillan, 1909. Pp. xx+501. \$1.30 net.

This book was written by a teacher in Pei Chang University, China, for use in the schools of the Chinese Empire. It is a fairminded presentation of the leading facts in the history of the world, with especial emphasis on "those events and institutions a knowledge of which is most useful to persons interested in public reforms in the East." It is an endeavor to make clear both the origin and the nature of western civilization and "to show the value of high ideals of truth, and the advantage of liberal institutions." It is broadly catholic in subject-matter and in treatment, and gives an intelligent insight into the history of recent times.

The author observes the conventional division of history, but has exhibited great independence in his assignment of space. Out of a total of five hundred pages, one hundred and eighty-seven are devoted to ancient history; sixty-three to mediaeval; and the remainder, exactly one-half, to the modern period. Of this last division, seven-tenths of the space is given to history since 1789. Only eight pages are given to United States history. The book is superior to other general histories both in the selection of facts and in comparative treatment and correlation.

As one might expect, the history of the Far East is more fully treated than in other books of like scope; and the thesis is stated (with which few will take issue) that "the modern transformation of Japan and China is at least as significant as any other event or period in the world's history" (p. 456). The statement (p. 66) that "there is no European country save England in which the individual is so little interfered with by government as in China" will surprise readers who are unacquainted with the power of public opinion in that country.

Certain chapters are of notable excellence: the story of Russian expansion (so like our "winning of the West"), of the war with Japan, and the resulting revolution in Russia to 1907 (xxxiv); the chapter on the British Empire and the colonial expansion of Europe, including an account of political reform, colonial government, the movement for imperial federation, and international rivalry for colonies (xxxv); the story of the industrial revolution, the great inventions, discoveries in science, postage reforms, humanitarian and educational progress (xxxi); and the final chapter (xxvii) on the transformation of the East—these, and other chapters should be read by pupils in high schools.

The book is supplied with useful hints and helps for the teacher. In an appendix is a discussion of the art of questioning, followed by a series of illustrative questions on the first fifteen chapters; the synchronistic chart of great periods and events is helpful; the bibliographies and suggested topics at the end of each chapter are well selected; the maps, thirty-six in number, are simple and well executed in black and white; illustrations are abundant and authentic; and the index and pronouncing vocabulary are adequate. As a specimen of book-making it is beyond criticism.

The editor, Dr. Myers, believes that this book, "offering as it does a more mature view of history combined with simplicity of language and diction . . . will supply a long-felt want in our schools." Granting the desirability of an extended high-school course in history covering four years, along the lines suggested by the Committee of Seven, it is undeniably true that most pupils leave our high schools, whether before or upon graduation, without having fulfilled the program recommended. Even in those schools that offer four-year courses few pupils avail themselves of the whole. It is worth considering whether a year's study of this book, followed or preceded by a year of American history, would not be superior as a preparation for life to the partial fulfilment of the four-year program.

J. SHARPLESS FOX

THE UNIVERSITY HIGH SCHOOL
THE UNIVERSITY OF CHICAGO

A History of German Literature. By CALVIN THOMAS. New York: D. Appleton & Co., 1909. Pp. vii+430. \$1.50.

This book is a masterful treatment of German literature from early ages to modern times. About half of the volume is devoted to the time before the classical period, while to the last hundred and fifty years more than two hundred pages are given. This arrangement is quite in accordance with the modern way of dealing with German literature, where the space is allotted not in proportion to periods of time but according to the strength of our interest for the more recent literary movements. It can easily be seen that Professor Thomas is primarily interested in the great literary heroes of the eighteenth century. We even feel that Grillparzer, Kleist, and Hebbel might have deserved a more exhaustive treatment.

The volume will be appreciated alike by those who read German and those who do not; for all the quotations are translated, most of them into excellent English verse. We question, however, whether it is advisable to give only the English translation of the name of a foreign piece of literature. The foreign name is fixed and unchangeable, its English translations may be many and varied. A student who knows the original name of a piece of literature will often find it difficult to recognize it when he meets it under the disguise of a translation. Would it not be well to add under all circumstances the original name in parentheses?

Universität und Schule. Vorträge auf der Versammlung deutscher Philologen und Schulmänner am 25. September 1907 zu Basel. Von F. KLEIN, P. WENDLAND A. BRANDL, UND A. HARNACK. Mit einem Anhang: *Vorschläge der Unterrichtskommission der Gesellschaft deutscher Naturforscher und Ärzte betreffend die wissenschaftliche Ausbildung der Lehramtskandidaten der Mathematik und Naturwissenschaften.* Leipzig: Teubner, 1907. Pp. 88.

This pamphlet consists of two parts. The first one contains four papers by prominent representatives on the relations of their respective sciences to secondary and university instruction. Klein writes about mathematics and natural sciences, Wendland about classical philology and antiquities, Brandl about modern languages, and Harnack about history and religion. These four lectures contain many highly interesting suggestions, which ought to attract attention also in this country. The second part of the book gives a number of curricula prepared for the benefit of future secondary-school teachers in the above-mentioned subjects. Of special interest is the emphasis laid upon general education preceding the training in special subjects.

Handwörterbuch der deutschen Sprache. Von DANIEL SANDERS. Neubearbeitet, ergänzt und vermehrt von J. ERNST WÜLFING. Achte Auflage, erste der Neubearbeitung. Lieferung 1. Leipzig: O. Wigand, 1909. M.I.

This is an abridged edition of Daniel Sanders' large *Wörterbuch der deutschen Sprache*, and should serve the purposes of teachers and students of

German very well. It is entirely in German, and gives the pronunciation of the accent-bearing vowels. Every possible idiomatic usage of a word is quoted. When this dictionary is complete it will prove to be one of the most useful books not only for teachers of German whose native tongue is English but also for the native Germans themselves.

A. C. VON NOÉ

THE UNIVERSITY OF CHICAGO

Physiology and Hygiene for Secondary Schools. By FRANCIS M. WALTERS. Boston: D. C. Heath & Co., 1909. Pp. viii+424.

This book is a good elementary text on physiology. It covers a wide range of topics, treated in most cases with considerable detail. The author has succeeded well in his purpose of presenting the elementary principles of physiologic science independently of their relation to the everyday experiences of young people. He defends this method in the preface as follows: "Too much latitude has been taken in the past in the use of comparisons and illustrations drawn from 'everyday life.' To teach that the body is a 'house,' 'machine,' or 'city,' that the nerves carry messages'; that the purpose of oxygen is to 'burn up waste,' that breathing is to 'purify the blood,' etc., may give the pupil phrases that he can readily repeat, but teaching of this kind does not give him correct ideas of his body."

If the main object in teaching physiology in the schools were to convey concrete and detailed information of the structure and function of the body and its organs, then the plan of this book would be excellent; but it is far more important that children should learn the essential facts of personal and community hygiene in a way that will result in the forming of health habits and intelligent co-operation in all matters related to community health. The latter result is best secured by placing the emphasis upon hygienic living as related to everyday life, instead of devoting most of the time to the details of physiology. Teachers who desire to place the emphasis upon physiology will find this book well adapted to their needs. A summary and description of practical experiments at the end of each chapter will prove helpful. The experiments described are, in general, practical and instructive although in some cases the results would be of doubtful value, as, for instance, the apparatus for measuring "forward" chest expansion, Fig. 51, p. 102, and the measuring of "tidal" air as described on p. 103.

The important questions of the effects of alcohol and tobacco are not treated adequately.

The Body at Work. By FRANCES GULICK JEWETT. "The Gulick Hygiene Series," Book IV. Boston: Ginn & Co., 1909. Pp. 247. \$0.50.

The fourth volume of this admirable series of school texts on physiology and hygiene maintains the high standard set by the other volumes. In the preface Dr. Gulick describes the purpose of this book in the following words: "The fourth volume, *The Body at Work*, which is intended for the seventh grade, covers somewhat in detail the subjects ordinarily covered in the standard

physiologies, but the emphasis is laid on the training of the body for efficiency. Thus much is said concerning the importance of good posture and how to secure it; how one trains the muscles of the body that they may be efficient, enduring and strong; the nature and characteristics of useful exercise; how digestion is most efficiently carried on. The whole point of view concerns the training of the individual to most efficient conduct. It relates particularly to the large physiological functions of digestion, circulation, nutrition, and respiration."

The particular merits of this book are: (a) the care of health is made practical and interesting by relating it to the everyday life of the child; (b) the hygienic habits recommended are based on authoritative scientific observations and not on the extravagant claims of theorists; (c) the emphasis is placed on the forming of wholesome habits of bodily conduct rather than mere facts of anatomy and physiology; (d) there is adequate and scientific treatment of the effects of alcohol upon growth, and the subject of physical education.

Those who are anxious for radical improvement in the teaching of hygiene to school children will welcome this volume and the whole series to which it belongs.

Primer of Sanitation. By JOHN W. RITCHIE. Yonkers-on-Hudson, N. Y.: World Book Co., 1909. Pp. vi+200. \$0.50.

Ten years ago a primer on sanitation would have been received with little favor by school principals and superintendents. Today the widespread interest in all matters pertaining to health and the prevention of disease is creating a demand for instruction in these subjects. The reason for giving such instruction in the schools is well stated in the preface of this volume: "The most effective way of reaching the present generation of Americans is through their children, and our country can hope to shake off completely the burden of preventable disease only when a generation of American citizens has been systematically instructed in the principles of sanitation."

The chapter-headings show the wide range of topics covered: I. "Why the Study of Disease Germs is Important"; II. "The Cells of the Body"; III. "Disease Germs and How They Get into the Body"; IV. "The Struggle between the Body and the Germs"; V. "Bacteria"; VI. "The Skin"; VII. "The Pus-forming Bacteria"; VIII. "Tetanus (Lockjaw)"; IX. "The Air-Passages and the Lungs"; X. "Diphtheria"; XI. "Pneumonia"; XII. "Influenza, Whooping-Cough, and Colds"; XIII. "Tuberculosis"; XIV. "The Treatment of Consumption"; XV. "Disease Germs in Dust"; XVI. "The Alimentary Canal"; XVII. "Typhoid Fever"; XVIII. "Diseases Caused by Relatives of the Typhoid Germ"; XIX. "Other Bacterial Diseases of the Intestines"; XX. "Disease Germs in Water"; XXI. "Other Bacterial Diseases"; XXII. "Protozoa"; XXIII. "Malaria Fever and Yellow Fever"; XXIV. "Mosquitoes"; XXV. "Smallpox"; XXVI. "Other Protozoan Diseases"; XXVII. "Intestinal Worms"; XXVIII. "The Importance of Sanitation"; XXIX. "The Housefly"; XX. "Disease Germs in Food"; XXXI. "Disinfection"; XXXII. "Unhygienic Habits"; XXXIII. "Public Sanitation"; XXXIV. "What Governments Can Do to Preserve Public Health"; XXXV. "Practical Sanitation."

The treatment is thoroughly scientific, and the essential facts of the various

topics are presented in simple, clear, and interesting language, free from unnecessary technical terms. At the end of each chapter the important facts are re-stated under the caption, "Points to be Remembered." The pictures and diagrams are very well chosen to illustrate the essential points in the text. The book is admirably adapted to the purpose for which it is intended.

GEORGE L. MEYLAN

COLUMBIA UNIVERSITY

The Halcyon Song-Book. Compiled and arranged by LEONARD B. MARSHALL. New York: Silver, Burdett & Co., 1909. Pp. 224. \$0.75.

This song book is characterized throughout by youthful buoyancy; the majority of the songs are rousing, but those of a more gentle nature have quite active melodies.

Most of the four-part choruses if forced to do without the bass part would show the lack plainly; but the book contains a large number of well-arranged trios, in which the two lower parts are nearly as melodious as the soprano.

A number of our familiar folk-songs give the melody to the bass part, thus affording the fifteen-year-old boy an excellent opportunity for doing the thing he loves best—growing the soprano an octave below.

Very few of these songs are too difficult for the eighth grade, and probably none would severely tax the upper high-school classes.

W. P. KENT

ETHICAL CULTURE SCHOOL
NEW YORK CITY

The Principles of Soil Management. By T. LYTTLETON LYON AND ELMER O. FIPPIN. New York: Macmillan, 1909. Pp. xxxiii+531. Illustrated. \$1.75.

It has given me great pleasure to examine this textbook. The book deals almost entirely with the principles of soil technology, giving excellent application of general rules to local practice. It is my opinion that this is one of the best books yet produced for college work on the study of soils. It is not adapted to the work of secondary schools, but would make a most excellent reference book for such schools. The chapters on "Soil Water," "Plant Nutrients of the Soil," and "Organisms in the Soil" are much to be commended.

Agriculture for Common Schools. By M. L. FISHER AND F. A. COTTON. New York: Scribner, 1909. Pp. xxiii+381.

The topics treated are as follows: "Soils," "Farm Crops," "Horticulture," "Animal Husbandry," "Dairying." The book is well illustrated and well written. It is well adapted to secondary schools giving a course of one year in agriculture. Indeed, for such a course of work it is, in my judgment, one of the best books I have examined. The treatment of each subject is excellent, but not sufficiently extensive for a course in agriculture in secondary schools where the subject is treated in each year.

Practical Agriculture. By JOHN W. WILKINSON. New York: American Book Co., 1909. Pp. 383. \$1.00.

This book is evidently intended as a text for secondary schools of agriculture. The chief criticism to be made is on that part of the book dealing with soils. It is a misfortune that a book so well written should contain so many errors and loose statements in regard to soil composition and soil management. A work of this kind should deal quite specifically with the following subjects: "Soils," "Crops," "Horticulture," "Live Stock," and "Farm Management." The chapters in this book are not well organized and coordinated, as the author has mixed his subjects. Chaps. xxxvi, xxxvii, xxxviii, xxxix, xl, xli, should be grouped together, in my judgment, together with chap. xlv, and in the latter part of the book. I believe that "Live Stock" is treated altogether too briefly.

Aside from the inaccurate statements made in the work, it will make an excellent text for elementary schools, but it contains hardly enough practical material for secondary schools.

WALTER H. FRENCH

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EAST LANSING, MICH.

Practical Nature-Study and Elementary Agriculture: A Manual for the Use of Teachers and Normal Students. By JOHN M. COULTER, JOHN G. COULTER, and ALICE JEAN PATTERSON. New York: D. Appleton & Co., 1909. Pp. ix+354.

In preparing this book the authors recognized the fact that nature-study is still in a chaotic state. "Their purpose is simply to state the situation in such a way that the teacher may become more independent in his work and thought and thereby better able to eliminate confusion from his own particular problem." The ability and application of the teacher determines the success of nature-study courses, and the present book attempts to help by presenting certain principles and practical outlines that have been proved by actual experience.

The book is divided into four parts. Part I deals with the nature-study idea, pointing out the possibilities as well as the dangers connected with this subject. Part II contains a topical outline intended primarily for teachers whose training has been limited. Fall, winter, and spring work is suggested for each grade, including observations of birds, insects, and plants, studies of soil and the sky, and instruction in garden making. Part III is devoted principally to a series of detailed lessons in elementary agriculture in the seventh and eighth grades. A briefer outline arranged according to seasons is also included for the lower grades. Part IV attempts to give the teacher information in certain phases of biology, and a general view of life-processes and evolution. Chapters on methods of studying birds and of conducting school gardens are of practical value.

The book will prove a material help to all teachers of nature-study, and is a distinct addition to the subject.

ROBERT W. HEGNER

THE UNIVERSITY OF MICHIGAN

BOOKS RECEIVED

EDUCATION

- Medical Education in the United States and Canada. A Report to the Carnegie Foundation for the Advancement of Teaching.* By ABRAHAM FLEXNER. With an Introduction by HENRY S. PRITCHETT. (Bulletin Number Four.) New York: The Carnegie Foundation for the Advancement of Teaching, 1910. Pp. xvii+346.
- The Movement for Reform in the Teaching of Religion in the Public Schools of Saxony.* By ARLEY BARTLOW SHOW. (United States Bureau of Education, Bulletin No. 423.) Washington: Government Printing Office, 1910. Pp. 45.
- Text-Book of School and Class Management.* By FELIX ARNOLD. Vol. II. *Administration and Hygiene.* New York: Macmillan, 1910. Pp. xii+288. \$1.00 net.
- The Teacher and the School.* By CHAUNCEY P. COLGROVE. New York: Scribner, 1910. Pp. xxi+406.
- The Making of a Trade School.* By MARY SCHENCK WOOLMAN. Boston: Whitcomb & Barrows, 1910. Pp. iii+101.
- The Concept Standard.. A Historical Survey of What Men Have Conceived as Constituting or Determining Life Values. Criticism and Interpretation of the Different Theories Together with General Educational Implications.* By ANNE M. NICHOLSON. (Teachers College Contributions to Education, No. 29.) New York: Columbia University, 1910. Pp. 138.
- Scottish Education: School and University, from Early Times to 1908.* By JOHN KERR. Cambridge: Cambridge University Press, 1910. Pp. xvi+442. \$2.00.
- A Forward Step for the Democracy of Tomorrow.* By WILLIAM THUM. Boston: The Twentieth Century Co., 1910. Pp. vii+235.

ENGLISH

- English as We Speak It in Ireland.* By P. W. JOYCE. London: Longmans, Green & Co., 1910. Pp. xi+356. \$1.00.
- The Story of Sigurd the Volsung.* Written in Verse by WILLIAM MORRIS, with Portions Condensed into Prose by WINIFRED TURNER and HELEN SCOTT. (Longman's Classbooks of English Literature.) London: Longmans, Green & Co., 1910. Pp. xi+136. 1s. 6d.
- The Personal History of David Copperfield.* By CHARLES DICKENS. Edited by EDWARD CHAUNCEY BALDWIN. (The Lake English Classics.) Chicago: Scott, Foresman & Co., 1910. Pp. 933. \$0.30.
- Washington, Webster, and Lincoln.* Selections from the College-Entrance English Requirements. Edited by JOSEPH VILLIERS DENNEY. (The Lake English Classics.) Chicago: Scott, Foresman & Co., 1910. Pp. 148.

- Selected Essays and Addresses of Thomas Henry Huxley.* Edited with Notes and an Introduction by PHILO MELVYN BUCK, JR. (Macmillan's Pocket Classics.) New York: Macmillan, 1910. Pp. li+340. \$0.25.
- The Adventures of Pathfinder.* Adapted from J. Fenimore Cooper's *Pathfinder* by MARGARET N. HAIGHT. New York: American Book Co., 1909. Pp. 144. \$0.35.
- Ben, the Black Bear.* By WILLIAM H. WRIGHT. New York: Scribner, 1910. Pp. iv+121. Illustrated from photographs by the author and J. B. Kerfoot.
- Longmans' English Classics. Edited by ASHLEY H. THORNDIKE. Charles Dickens' *A Tale of Two Cities.* Edited with Notes and an Introduction by FREDERICK WILLIAM ROE. Pp. xxvii+388. Macaulay's *Essay on Lord Clive.* Edited with Notes and an Introduction by PRESTON C. FARRAR. Pp. xlv+135. With a map Macaulay's *Essay on Warren Hastings.* Edited with Notes and an Introduction by SAMUEL M. TUCKER. Pp. xxxviii+176. With a map. Frances Parkman's *The Oregon Trail.* Edited with Notes and an Introduction by OTTIS B. SPERLIN. Pp. xix+363. Sir Walter Scott's *Quentin Durward.* Edited with Notes and an Introduction by MARY E. ADAMS. Pp. xxii+549. With a map. Thoreau's *Walden.* Edited with Notes and an Introduction by RAYMOND MACDONALD ALDEN. Pp. xx+283. With a map. New York: Longmans, Green & Co., 1910. Each volume, \$0.25.

FRENCH

- Exercises on Spiers's Manual of Elementary French.* By ISIDORE H. B. SPIERS. Boston: Ginn & Co., 1909. Pp. vi+65. \$0.50.
- French Anecdotes. Arranged for Translation, Conversation, and Composition.* By W. F. GIESE and C. D. COOL. (Heath's Modern Language Series.) Boston: D. C. Heath & Co., 1910. Pp. iv+138. \$0.40.
- French for Daily Use. Comprising Conversations for Journeying and for Daily Use in Town and Country.* By E. P. and R. F. PRENTYS. French revised by LOUIS FERDINAND RICHARD. New York: William R. Jenkins Co., 1910. Pp. vi+160.

HISTORY

- Elements of United States History.* By EDWARD CHANNING, in consultation with SUSAN J. GINN. New York: Macmillan, 1910. Pp. xvi+349+lx. Illustrated. \$0.90.
- An Outline of English History. For Use in High Schools and Colleges.* (Based on Cheyney's *Short History of England.*) By NORMAN MACLAREN TRENHOLME. Boston: Ginn & Co., 1910. Pp. xii+122. \$0.50.
- Landmarks of British History.* By LUCY DALE. London: Longmans, Green & Co., 1910. Pp. x+256. With 8 plates in color and 72 other illustrations. \$0.90.
- Stories from European History.* By LUCY DALE. London: Longmans, Green & Co., 1910. Pp. iv+144. With 4 plates in color and 30 other illustrations. \$0.50.
- All around Asia.* By JACQUES W. REDWAY. (Redway's Geographical Readers.) New York: Scribner, 1910. Pp. xiv+313. Illustrated.

SCIENCE AND MATHEMATICS

- Tillers of the Ground.* By MARION I. NEWBIGIN. London: Macmillan, 1910. Pp. viii+224. \$0.50.
- The Teaching Botanist. A Manual of Information upon Botanical Instruction, including Outlines and Directions for a Synthetic General Course.* By WILLIAM F. GANONG. Second Edition. New York: Macmillan, 1910. Pp. xii+439. Illustrated. \$1.25 net.
- The Apprentices' Course of Experimental Physics and Mechanics.* For Preliminary Technical Students and Secondary School Pupils. By JAMES L. MAXIM. With Numerous Diagrams and Recent Examination Questions. London: Longmans, Green & Co., 1909. Pp. xiv+112. \$0.50.
- Second-Year Mathematics for Secondary Schools.* By GEORGE WILLIAM MYERS, WILLIAM R. WICKES, ERNST R. BRESLICH, ERNEST A. WREIDT, and ARNOLD DRESDEN, assisted by ERNEST L. CALDWELL and ROBERT M. MATHEWS. (School of Education Manuals; Secondary Texts.) Chicago: The University of Chicago Press, 1910. Pp. xiv+282. With diagrams. \$1.50 net.
- Elements of Algebra.* By ARTHUR SCHULTZE. New York: Macmillan, 1910. Pp. xii+309. \$0.85.

MUSIC

- The Apollo Song Book.* For Male Voices. Compiled and arranged by FREDERICK E. CHAPMAN and CHARLES E. WHITING. Boston: Ginn & Co., 1910. Pp. viii+264. \$1.00.

PARLIAMENTARY LAW

- Handbook of Parliamentary Law.* By F. M. GREGG. Boston: Ginn & Co., 1910. Pp. xii+112. \$0.50.
- Parliamentary Law. With Forms and Diagram of Motions.* By NANETTE B. PAUL. New York: The Century Co., 1910. Pp. 295. \$0.75.

MISCELLANEOUS

- The Most Beautiful Thing in the World.* By FLETCHER HARPER SWIFT. New York: E. P. Dutton & Co., 1905. Pp. v+57. With illustrations by George Alfred Williams. \$0.30.
- Fifty Fables for Teachers.* By C. W. BARDEEN. Syracuse: C. W. Bardeen, 1910. Pp. 164. Illustrated. \$1.00.
- What to Do at Recess.* By GEORGE ELLSWORTH JOHNSON. Boston: Ginn & Co., 1910. Pp. vii+33. Illustrated. \$0.25.

CURRENT EDUCATIONAL LITERATURE IN THE PERIODICALS ¹

IRENE WARREN

Librarian, School of Education, The University of Chicago

- ALLINE, ANNA L. State supervision of training schools for nurses. *Teach. Coll. Rec.* 11:41-44. (My. '10.)
- (The) American library and museum. *Print. Art.* 15:189-94. (My. '10.)
- ARMSTRONG, J. E. The advantages of limited sex segregation in the high school. *School R.* 18:339-50. (My. '10.)
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- BEARD, RICHARD OLDING. The university education of the nurse. *Teach. Coll. Rec.* 11:27-40. (My. '10.)
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- BINGHAM, W. VAN DYKE. The use of experiment in teaching educational psychology. *Journ. of Educa. Psychol.* 1:287-92. (My. '10.)
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- BLOW, SUSAN E. The service of Dr. Harris to the kindergarten. *Kind. R.* 20:589-603. (Je. '10.)
- BRUNCKEN, ERNEST. The new county library system of California. *Pub. Lib.* 15:226-29. (Je. '10.)
- BUCHNER, E. F. The evaluation of higher education by means of the unit system. *Educa. R.* 39:511-21. (My. '10.)

¹ Abbreviations.—*Atlan.*, *Atlantic Monthly*; *Cent.*, *Century Magazine*; *Chaut.*, *Chautauquan*; *Educa.*, *Education*; *Educa. Bi-mo.*, *Educational Bi-monthly*; *Educa. R.*, *Educational Review*; *Ind. Educa.*, *Indian Education*; *Journ. of Educa.* (London), *Journal of Education* (London); *Journ. of Educa. Psychol.*, *Journal of Educational Psychology*; *Journ. of Geog.*, *Journal of Geography*; *Kind. R.*, *Kindergarten Review*; *Liv. Age.*, *Living Age*; *Out.*, *Outlook*; *Pop. Educa.*, *Popular Educator*; *Pop. Sci. Mo.*, *Popular Science Monthly*; *Print. Art.*, *The Printing Art*; *Pub. Lib.*, *Public Libraries*; *School R.*, *School Review*; *Sci. Amer.*, *Scientific American*; *Scrib. M.*, *Scribner's Magazine*; *Teach. Coll. Rec.*, *Teachers College Record*.

- CAMP, WALTER. Track athletics. *Cent.* 80:269-79. (Je. '10.)
- CATTELL, J. McKEEN. The achievements and shortcomings of the American college. *School R.* 18:369-83. (Je. '10.)
- . The case of Harvard College. *Pop. Sci. Mo.* 76:604-14. (Je. '10.)
- COBURN, LOUISE H. The reader and the library. *Pub. Lib.* 15:219-23. (Je. '10.)
- (The) decline of the university in scientific research. *Sci. Amer.* 102:370. (7 My. '10.)
- DODGE, RICHARD ELWOOD. Geography in rural schools. *Journ. of Geog.* 8:202-9. (My. '10.)
- DOWNNEY, JAMES E. Educational progress in 1909. *School R.* 18:400-23. (Je. '10.)
- ELSON, WILLIAM H., AND BACHMAN, FRANK P. The old vs. the new three R's. *Educa.* 30:571-81. (My. '10.)
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- REPPLIER, AGNES. The girl graduate. *Cent.* 80:227-30. (Je. '10.)
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- . Centralized vs. localized administration of public education. *Educa.* 30:537-49. (My. '10.)

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- TIRRELL, HENRY A. The Norwich tests, 1862-1909. *School R.* 18:326-32. (My. '10.)
- WASHINGTON, BOOKER T. Educational engineers. *Out.* 95:266-67. (4 Je. '10.)
- WEBB, E. A. M. Nature study as a means of culture. *Journ. of Educa. (Lond.)* 41:303-4, 306. (My. '10.)
- WHEELLOCK, LUCY. The changing and the permanent elements in the kindergarten. *Kind. R.* 20:603-11. (Je. '10.)
- WHITE, FRANK MARSHALL. The epoch of the child. *Out.* 95:214-25. (28 My. '10.)
- WOOD, MARY I. The woman's club movement. *Chaut.* 59:13-64. (Je. '10.)

